PANJABI MANUAL AND GRAMMAR:

A GUIDE TO THE COLLOQUIAL PANJABI OF THE NORTHERN PANJAB

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CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS FOR THE SIALKOT MISSION OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

1912.

PREFACE.

This Grammar is intended as a Guide to the spoken Panjabi of the Northern Panjab, i.e. the Panjabi spoken in the districts of Sialkot, Gujranwala, Lahaur, Gujrat, Firozpur and to some extent in the adjoining districts. The language of the northern part of Gujranwala has been taken as the standard. It is a guide to spoken Panjabi, not to the Panjabi found in books, and in particular it is not meant to deal with the Panjabi of the Sikkhs, usually written in Gurmukkhi letters. The Panjabi treated of in this work is as a rule found printed in Persian letters.

It is now generally admitted that the old method of learning a language is unsatisfactory. To attempt to learn Panjabi as we learned Greek and Latin and Hebrew can only result in failure. In the following pages, therefore, great stress is laid on the modern oral method, and an exhaustive series of short questions and answers will be found in Part II, the Guide to Conversation, and of longer sentences in Part III, the Guide to Connected Speech.

The responsibility for the various parts of the work has been divided between us as follows:—Mr. Cummings has written the Introduction on the Right Method of learning a language; Part I, a Phonetic account of the Pronunciation; the English of Lessons I to XL in Part II on Conversation; Lessons I to XXI, with the English of XXII to XXXV, in Part III on Connected Speech; the Diversification Table.

I have written the Panjabi Grammar which forms the second section of this volume; the Preface, the Pronunciation Exercises; the Panjabi of the first forty lessons and the whole of the succeeding lessons in Part II, the Panjabi of Lessons XXII to XXXV in Part III; have revised the Panjabi of Lessons I to XXI at the request of Mr. Cummings, who has resided now for some time in America, and have corrected all the proofs of the work.

I should like to make grateful mention of the assistance ren-

dered by Lala Sundar Das, teacher in the Church of Scotland High School, Gujrat. He is particularly well acquainted with the niceties of his native language, and he has made many valuable suggestions.

Romanising. The values of the different letters will be found in the Phonetic Introduction, Part I. It will be useful here to draw attention to the difficulties of accurate Romanising. It is easy to transliterate from Persian or Gurmukkhi letters to Roman, for each letter in that case has its value, but when the standard is the spoken sound the difficulty is very great. Indeed to romanise accurately one would need new signs.

Sounds vary in different places, so that what is a correct representation for one district may not be quite correct for a neighbouring district. A teacher with Urduising tendencies may affect an Urdu pronunciation. Such a teacher would pedantically say **sāhib** for **sāhb**; **bīmār** for **bamār**, ill; **zamīn** for **jīwī**, land; **Arabī** for **Arbī**, Arabic.

In the following pages an effort has been made to avoid forms which are confined to illiterate villagers, to avoid also imitations of Urdu and to preserve the forms which are commonly used in daily speech amongst people of moderate education, such as schoolboys or shopkeepers. Thus for penknife **kācū** is avoided as illiterate, **cāqū** as Urdu, and **cakkū** is employed as the ordinary word; so also for road the word is not **sharak** or **saṛak**, but **sarak**. It follows that all special Arabic signs are rejected. Words like **haqq**, **huqqa**, **ta'rīf**, **liyāqat**, are changed to **hakk**, **hukkā**, **tarīf**, **liākat** and so on.

The determination of the length of vowels, especially unaccented vowels, is a matter of great difficulty. Thus **ā** is quite different from **a**, the former being generally considered long. Yet we have words like **sājē**, **sāsū**, **sāṇē** (see Pronom. Suffixes, pp. 84, 86), where the *a* is the same vowel as **ā**, but is quite short. Similarly the final unaccented **a** in **patā**, **bhijjṇā**, **tuhāḍḍā** is the vowel **ā**, but is shorter than an accented **ā**.

We find the same difficulty with **ē** and **e**, **ō** and **o**. Should we write **hōkē** or **hōke**, **hōeā** or **hoeā**, **kī ē** or **kī e**; is the second vowel in **tū̃ ẽ** short or long? A question arises also about words

with short **ai, paie** or **pae, lahe** or **laihe, baihe** or **bahe, gaie** or **gae.**

Again there is a tendency in Panjabi to nasalize the vowel of every syllable containing **n**, and still more of every syllable containing **ṇ**. If we were to write all such syllables with the nasal sign we should produce very uncouth forms. The student will bear in mind this general tendency. **Sāṇē** might equally well be written **sā̃ṇē̃, jāṇā** might be **jā̃ṇā̃, jaṇē** might be **jaṇē̃.**

Another tendency is to introduce a tonic **h** (i.e. an **h** which raises the tone of a syllable) in accented syllables at the end of sentences. It is common to hear **karhō** for **karō, jā̃h** for **jā̃, baṇāhā̃** for **baṇāā̃,** and so on. This **h** has not been written in these pages except in very marked cases such as **dēh, dēho, jāh, jāho,** instead of **de, deo, jā, jāo** (give, go).

On the other hand the deep guttural **h** is sometimes uttered, especially after **r,** when there is a very strong accent, thus we hear **rhāṭh** for **rāṭh,** resolute: **Rhāṇō** for **Rāṇō,** girl's name: **rhātī̃** for **rātī̃,** by night.

There is a common tendency to double a consonant, other than **ṇ, ḷ, ṛ, r** and **h**, when an accented vowel precedes and an unaccented vowel follows. We sometimes hear **Panjābbī** for **Panjābī, tuhānnū̃** for **tuhānū̃,** to you, **māllī** for **mālī,** gardener. In other words, too, this difficulty arises, as in **calṇā** or **callṇā.**

Again **g** and **g̱**, **kh** and **k͟h** are often interchangeable. It may be noticed that the sounds **kh, g, l, n,** tend to become either **kkh, gg, ll, nn** or **k͟h, g̱, ḷ, ṇ.** Thus **sikheā** is either **sikkheā** or **sik͟heā, lagā** is **laggā** or **lag̱ā,** and we find that **n** and **l** are rare undoubled unless when followed by a consonant which makes **ṇ** and **ḷ** hard to enunciate.

These varieties will occur in the declension of a single word. We may have **likkhā̃,** shall I write, but **lik͟heā,** written, **sikkhē̃gā,** you will learn, and **sik͟hī** (f.) learned, **wēkkhē,** he may see, **wēk͟hkē,** having seen. In a number of the above instances it has seemed better to allow both forms to appear and not to imply a uniformity which does not exist.

The reader will, therefore, expect to find some words written in two ways, and will moreover be prepared for somewhat unfamiliar

spellings of words which occur in Urdu. It has hitherto been customary to romanise Urdu words as they are romanised in Urdu. This leads to mispronunciation. In the following pages words will be found written approximately as they are spoken. Thus **munsif** becomes **munsaf, hāzir** becomes **hāzar**, for **shaitān** we have **shatān,** and so with many others.

Owing to the habit of retaining the Urdu spelling one is in danger of overlooking the fact that even by educated speakers these words are not pronounced as they are in Urdu. In the interests of correctness it is clearly necessary to depart from the customary spelling.

Triple letters found in words like **cukkke, bhannnā̃, sadddā,** or with **h** added, in **bannhnā̃, nak͟hiddhdā,** are not easy to pronounce. Between them and double letters there is a difference which, if slight, is frequently quite perceptible. See Pronun. Exx., p. xx.

In Parts II and III it should be noted that the translation is not always literal. It is important for the beginner early to realise that ideas and not words are to be translated. Thus if in a lesson on the use of Prepositions a Panjabi sentence is found containing no preposition, it is to be understood that in such a sentence Panjabi ordinarily does not need one. The student should, especially in Part III, make inquiries about the exact meaning of the words employed.

Some difficulty was felt in Part III with regard to the use of capitals for pronouns referring to the Persons of the Trinity. As in a number of the sentences it is not clear from the actual words that any reference to the Divine Persons is intended, it seemed better to follow the practice of the Revised Version of the Bible and restrict capitals to nouns, printing the pronouns with small letters. The sentences founded on the Gospel according to St. John will be of special value to those who in their daily work experience a need for a religious vocabulary. It has been thought advisable to keep in a distinct section all the sentences directly bearing upon religious matters. They will be found in Part III.

In conclusion one may be permitted to express the hope that this Grammar will be found useful by those Europeans—missionaries,

Government servants and business men—who desire to acquire a knowledge of the language of the sturdy inhabitants of the Panjab. The avoidance of Persian and Gurmukkhi letters will have the double advantage of rendering the words easy to read and of securing greater correctness in the representation of sounds. As students will be spared the initial difficulty of learning a new script perhaps many will take courage and commence the study of this virile and fascinating tongue.

WAZĪRĀBĀD:
February 20th, 1912.

T. GRAHAME BAILEY.

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SYSTEM OF ROMANISING.

The approximate sounds of the letters employed may be given here, but fuller details should be sought in the Phonetic account of the pronunciation, pp. 11—25.

Consonants, **b, f, j, k, l, m, n, p, s, z** have nearly the same sound as in English, but great care should be taken not to aspirate **k** and **p**. English k and p are always slightly aspirated. This caution is required also for the letters **c, t, ṭ,** all of which a foreigner tends to aspirate.

c, like ch in child, but unaspirated.

d and **t** are the sounds we should make if we tried to say the English d and t with the tip *and sides* of the tongue against the front teeth, **ḍ** and **ṭ** are the same pronounced with the tip of the tongue against the soft palate. The difference between **t** and **ṭ**, and between **d** and **ḍ,** is very great.

g, like g in get. In Panjabi undoubled **g** between two vowels tends to become **g̲**.

g̲ is a voiced **k̲h̲**. One may learn to say **g̲** by repeating **ga-ga-ga** over and over again with extreme rapidity.

h, see Phonetics, p. 17, and Pronunc. Exx. pp. xvi—xxiv. In **ch, kh, ph, th, ṭh,** it resembles an English **h,** but must be forcibly enunciated without any vowel between it and the letter preceding it.

j, see above; when undoubled and followed and preceded by a vowel it tends to become **y.**

k̲h̲, like gh in Irish lough or ch in Scotch loch. **kh,** with **k** undoubled, preceded and followed by a vowel, tends to become **k̲h̲.**

ḷ, like l uttered with the tip of the tongue against the soft palate.

ṇ, like n with the tip of the tongue against the soft palate.

Nasal **n** is represented by a sign over the nasalized vowel as **ã, ẽ,** etc. It is like the n in the French mon, voyons.

ñ, like n in **señor, cañon** or the **ni** in lenient. **nj** tends to become **ñ.**

ṅ, like ng in sing.

r, like Scotch r well trilled, very unlike English, Irish or American r.

ṛ made from the soft palate, see Phonetics. It has no resemblance to the American or Irish r.

t, **ṭ**, see above under d.

w, see Phonetics. It is different from English w and v, but is nearer to v than to w. The lower lip must not touch the teeth in making Panjabi **w**.

y, like English consonantal y, but tends, especially when doubled, towards **zh**.

VOWELS.

ā, **ī**, **ū**, like Italian a, i, u ; **ē**, **ō**, like French ê, ô.

a, **e**, **i**, **o**, **u** when not marked long are to be read short. Sometimes e and o have been marked short as a warning against the tendency to make them invariably long. But they are to be read long only when especially marked so.

a is like the first a in the word America or the u in plum.

e, **o** are like **ē**, **ō** shortened.

i is like English i in linen.

u like u in pull, but broad and unrounded.

ai ; the pronunciation of **ai** heard from well-educated people is given on page 21 of Phonetics. Among ordinary people it has practically ceased to be diphthongal. If one says the vowel in *hand*, and while saying it lowers the jaw and spreads the lips one will get very near **ai**.

au is a combination of **a** and **o** made into a diphthong.

PRONUNCIATION EXERCISES.

The following sentences and words are given in the hope that they may suggest to the student the chief difficulties of pronunciation. They are merely suggestions. The list might be indefinitely extended; each day's study of the language will draw attention to new words which are hard to pronounce. There is perhaps nothing which students of language seem to find harder than to carry out a firm resolve to set apart a definite period of time every day for practice in pronunciation. Yet there is scarcely anything in language study so well worth acquiring as a good pronunciation. It is of far more value than a large vocabulary.

The following rules for the use of these and similar exercises may be of use.

1. Set apart a definite time of at least 20 minutes every day for practice in pronunciation, and let nothing interfere with it.

2. During this time practise nothing but pronunciation. Do not get beguiled into a discussion of idioms or constructions or other points in connection with the language. They can wait for the Conversation hour.

3. Pay little or no attention to the Munshi's assurances that your pronunciation is practically correct. If you wish to test your pronunciation, do so by dictating to the Munshi a list of *imaginary* words and observing in how many cases he writes the sound which you intend. Dictate such sounds as these **ṭā̃**, **ṭā**, **thā**, **ṭhā**, **tā**, **thā̃**, **tā̃**, **ṭhā̃**, **tāh**, **ṭāh**, **ṭā̃h**, **tā̃h**. Then substitute for the initial **ṭ** or **t** the letters, **ṛ**, **r**, **ḍ**, **d**, **p**, **b**, **c**, **ch**, etc., and change all the vowels, and finally put all the consonants after the vowel instead of before it. Try them also doubled, e.g. **atā**, **attā**, **acā**, **accā**, **achā**, **acchā**, etc. If the Munshi always knows what sounds you intend you have learned the pronunciation of the language well, but not of necessity perfectly, for the Munshi may come to recognise your method of making a particular sound.

Do not attempt all the sounds every day. A few are enough for each lesson. Sometimes one or two are sufficient, but do not go on too long at one sound, you will soon cease to be fresh enough to be able to make it.

5. Few instructors can teach pronunciation ; you will therefore have to teach yourself, by saying each word or sound after the teacher. Keep on doing this whether he says you have got it correctly or not. Do not, however, say a word twenty times after he has said it once, say it rather once, or perhaps twice, each time that he says it.

6. During conversation or reading do not spend much time on the niceties of pronunciation, for your conversation or reading will be unduly interrupted. This rule, No. 6, applies only if time is being set apart with unfailing regularity every day for practice in pronunciation.

7. Do not confine yourself to the words in the following sentences. Take up systematically all the sounds of the language, and be especially careful not to limit yourself to the sounds which are commonly considered difficult. *Pay great attention to vowels.* They are generally disregarded by students as being quite easy. The simplest vowels are often extremely difficult for a foreigner.

8. About once a week have dictation of sounds, using both real and imaginary words. For the purposes of this dictation words and sounds should be written in Roman letters. It need not occupy more than a very few minutes. Sometimes the student should dictate sounds to the Munshi, sometimes the Munshi should dictate them to the student. If the student is working at the Persian or Gurmukkhi character, he will have dictation, quite independent of this and at a different time, to test his knowledge of the letters.

The pronunciation of **h**. **h** is perhaps the most difficult letter in Panjabi. Its three pronunciations are dealt with under phonetics.

(*a*) The ordinary English pronunciation is found in only two or three words. It is probably merely softened down from **k͟h**, for it is quite common to hear **āk͟hō** for **āhō**, yes ; **ēk͟hāī** and **ōk͟hāī** for **ēhāī** and **ōhāī**, this very one, that very one.

(*b*) The tonic **h**, raising the tone of the syllable, occurs only in an accented syllable after the vowel, or before the vowel of the syllable following an accented syllable. It cannot occur before an accented vowel. As its only effect is to raise the tone it will be understood that from the point of view of pronunciation it is immaterial whether we write **ḍāḍhā** or **ḍāhḍā** (severe), **unnhīwā̃** or **unnīhwā̃**, nineteen, **wēhndā** or **wēndhā**, looking.

(*c*) The deep sound represented by **h** occurs always in an accented syllable before the vowel. It distantly resembles the Arabic ain, and can be enunciated only on a low tone. It strikes the ear as a deep guttural sound. It may accompany any consonant or vowel whatever, whether surd or sonant. In the majority of cases **bh, jh, gh, dh, ḍh** when pronounced with this deep **h** are really pronounced as beginning with **p, c, k, t, ṭ**, but it is, of course, quite possible to have **b, j, g, d, ḍ**, also with this sound. The following examples show actual occurrences of it. The forms in brackets indicate the usual way of writing the words, the others the actual pronunciation. The sound is represented by (').

pr'ā (**bhrā**), brother.
p'ā, (**bhā**), price.
b'ā, (**bahā**), cause to sit.
ṭ'āī, (**ḍhāī**), 2½.
ḍ'āī, (**ḍahāī**), price of placing (beds, etc.).
s'āb, (**hisāb**), account.
S'āī, (**Īsāī**), Christian.
Z'āk (**Izhāk**), Isaac.
Sh'ābbā (**Shahābā**), a name.
pakh'ā, (**pakhhā**) fever, heat.
ph'ā (**phahā**), entanglement.
n'ērnī, (**hanērnī**), giddiness.
l'āī, (**lahāī**), descent.
waḷ'ēṭṇā, (**waḷhēṭṇā**), wrap up.
M'ammā (**Mhammā**), a name.
w'alā, (**whalā**), interj., well, etc.
laṅg'āṇā, (**laṅghāṇā**), cause to pass.
kaṭ'āṇā, (**ghaṭāṇā**), lessen.
kaḍ'āṇā, (**kaḍhāṇā**), turn out.
c'ajjar, (**jhajjar**), earthen pot.
J'ūrā (**Hujūrā**), a name.
ci'ūr, (**jhiūr**) waterman.
pale'āī, (**bhaleāī**), goodness.
ch'attar (**chihattar**), 76.
panj'attar, (**panjhattar**), 75.
tar'āeā, (**dharāeā**), caused to be placed.
Wad'āwā, (**Wadhāwā**), a name.
kaṛ'āeā, (**ghaṛāeā**), caused to be engraved.
'īyyā̃, (**hīyyā̃**), sides of bed.
'ā̃, (**hā̃**) yes.

It is important to get a clear understanding of these sounds, to see for example the difference between **ḍhāī**, the price of placing beds, etc., and **ḍhāī**, 2½ ; **bhāī**, seated, and **bhāī**, brother. The first vowel '**a**' usually written in **bahāī**, seated, and in **ḍahāī** price of placing, is not pronounced except by those who affect an Urdu pronunciation. The whole difference is in the initial letter. Note carefully the sounds in—

Kitthe bhāī bhāī, (**kitthe b'āī p'āī**), where hast thou seated her, brother?

ḍhāī ḍhāī āne dittī (**ḍ'āī ṭ'āī**) he gave 2½ annas for placing the beds.

It will be seen, then, that the double letters **bh, gh, dh, ḍh, jh,** have two sounds for each pair. In one case the first letters are pronounced as sonants, **b, g, d, ḍ, j,** in the other case as surds, **p, k, t, ṭ, c.** It is somewhat difficult to know when to pronounce them as sonants and when as surds, but the following rules may be given:—

(1) When the combination **bh, gh,** etc., is the result of eliding a vowel between the **b** and the **h** or the **g** and the **h,** etc., the first letters are sonants. Thus in **bhānā**, pretence, for **bahānā** ; **jhāz,** ship, for **jahāz; bhāī** for **bahāī,** seated (f), the initial letters are sonant, i.e. are **b, j, b** and not **p, c, p.**

(2) Sometimes in the simplest form of a word one of these combinations, **bh, gh,** etc., occurs after the accented vowel and is, therefore, pronounced with the tone-raising **h,** yet in some of the words derived from the original simple form of the word the accent is thrown forward so as to follow **bh, gh,** etc In this case the **h** naturally receives the deep guttural pronunciation and the **bh, gh,** etc., are pronounced with an initial sonant, **b, g,** etc.

This change of accent occurs chiefly in two cases, (*a*) in causal verbs and nouns formed from them and (*b*) in the organic passive heard in some districts. Thus we have such forms as the following—

	Causal.	Passive.
kaḍḍhṇā, turn out	**kaḍhāṇā**	**kaḍhīṇā**
waḍḍhṇā, cut	**waḍhāṇā**	**waḍhīṇā**
labbhṇā, find	**labhāṇā**	**labhīṇā**
ḍāhṇā, place	**ḍhāṇā** (**ḍahāṇā**), noun	**ḍhāī** (**ḍahāī**)

(3) When jh comes from an original **zh**, the j is always sonant. Thus in **Jhūrā**, for **Huzūrā**, **jhār** or **ajhār** for **hazār**, thousand, the first consonant is pronounced j not **c**.

In other cases these double letters usually have the first letter pronounced surd.

It follows from the above that while **bhiāī** and **pihāī** are identical, (both being **pi'āī**), **bihāī** is different (**bi'āī**). Similarly **tihāī** and **dhiāī** are **ti'āī**, while **dihāī** is **di'āī** : **jhuārī**, **jhuhārī** and **cuhārī** are all **cu'ārī**, but **juhārī** is **ju'ārī**. (Most of these are imaginary words.) We find, too, that there is often doubt about the proper spelling of a Panjabi word. Thus some write **panjhāḷ**, others **bhanjāḷ**, partner. In either case the pronunciation is **panj'āḷ** ; **dhigāṇe**, meaning uselessly, could be written **tighāṇē** (**tig'āṇē**) ; **kahāṇī**, story, and **ghāṇī**, mud, are identical in pronunciation (**k'āṇī**).

Accent. It is difficult to give any useful rules for accent. The student will get most words right with care. One rule worth remembering is that the syllable of a word which has the accent will *retain the accent through all declensions or conjugations* of that word. Thus **dassṇā**, show, has the accent on **dass**, therefore all parts of that verb, such as **dassaṇwāḷā**, **dassaṇwāḷīā̃**, **dassāgā**, will have it on **dass**. Europeans often wrongly accent **wāḷā** in forms like **dassaṇwāḷā**. Similarly in **kaḍhāṇā**, cause to be turned out, the accent is on **ḍhā** and there remains through all parts of the verb.

An exception to this is found in the regular organic passive made by adding **īṇā** to the root. This passive in its complete form is not heard in north Gujranwala or Sialkot.

kaḍhīṇā, be turned out, from **kaḍḍhṇā**, **waḍhīṇā**, be cut, from **waḍḍhṇā**, and all other such verbs, accent the **ī** of **īṇā**.

paiḷīā̃ waḍhīndīā̃ nẽ paīā̃, the fields are being cut.

Note however that the passive participle in **īdā** found in Gujranwala and Sialkot accents according to the ordinary rule ; thus **waḍḍhīdā**, **waḍḍhīdīā̃**, being cut, have the accent on **waḍḍh**.

Causative verbs are not really exceptions to the rule, for they are new words. Causative verbs formed regularly by adding **-ā**

or -**wā** to the root, always accent this added syllable. Hence **kaḍhāṇā**, cause to be turned out, **waḍhāṇā**, cause to be cut, and all others similarly formed accent the last syllable of the root.

Pronunciation Exercises.

1.	**ēh paṭā e**	this is a lease.
	ēh patā e	this is the address.
	ēh Phattā e	this is Phatta.
	ēh patthā e	this is a piece of wood in a millstone.
	ēh paṭṭhā e	this is a young one.
2.	**ōh phāthā e**	that is entangled.
	ōh pāṭā e	that is torn.
3.	**kehṛe māṛe sāṇ**	which were feeble ?
	kehṛe māre sāṇ	which were beaten ?
4.	**ōh kaṛī e**	that is a bangle.
	ōh kharī e	that (f.) is good.
	ōh khaṛī e	she is standing.
5.	**ēh ḍāhḍā e**	this is hard.
	ēh dāddā e	this is a grandfather.
	ēh dādā e	this is a professional singer.
6.	**jē ōh sadde**	if he calls.
	jē ōh saddde	if they had called.
	maĩ bhannā̃	shall I break ?
	maĩ bhannnā̃	I am breaking.
	maĩ bhannṇā e	I have to break.
	jē cukke jāṇ	if they are lifted.
	je cukkke jāṇ	if they, having lifted it, go.
	maĩ bhajjā̃ ?	shall I run ?
	maĩ bhajj jā̃ ?	shall I run away ?
7.	**maḷeā hoeā**	ill.
	malleā hoeā	taken possession of.
	ēh gall e	this is an affair.
	ēh gallh e	this is a cheek.
	ēh gaḷ e	this is a neck.
	Pāllā e	that is Palla.
	āḷā e	it is cold.

	hilleā hoeā	shaken.
	hiḷeā hoeā	accustomed.
	huṇ wēḷā e	now it is time.
	huṇ wēhlā e	now he is free.
	bāhḷe Shāh nū̃ mannde nẽ	many reverence the Shah.
	Bālle Shāh nū̃ mannde nẽ	they reverence Bale Shah.
	ikkō haḷ ī?	have you only one yoke of oxen?
	ikkō hall ī?	have you only one plough?
8.	wacchī bannh	tie up the calf.
	wacchā baṇ	become a calf.
	ōh sōhṇā e	he is beautiful.
	ōh sōnā e	that is gold.
	ēh saṇ māṛī e	this is bad flax.
	ēs sannh mārī e	he has commited a burglary.
	menū̃ pōṇā dēh	give me a cloth for bread.
	menū̃ pōnnā dēh	give me sugarcane.
	uṇ lai bhaiṇ	weave, sister.
	unn lai bhaiṇ	take wool, sister.
	ēh māṇī e	this is twelve maunds.
	ēh Māhṇī e	this is Mahni.
	ēh mānī e	this is a rope made of wheat stalks.
9.	rōṛ dē sū	give him kankar.
	rōṛh dē sū	pour it out.
	tū̃ baṛā kāḷā ẽ	you are very black.
	tū̃ baṛā kāhḷā ẽ	you are in a great hurry.
	ēh mērī kandh e	this is my wall.
	ēh mērī kaṇḍ e	this is my back.
	kis lāhīā̃ nẽ	who has taken them down?
	kis lāīā̃ nẽ	who has attached them?
	ōh banne nẽ	those are ridges.
	ōh bannhe nẽ	let him tie them?
	ōh pīndīā̃ nẽ	the women are drinking.
	ōh pīhndīā̃ nẽ	the women are grinding.
	ēh sūā e	this is a big needle.
	ēh sūhā e	this is red.

N.B.—The **h** in these sentences is not sounded. It merely raises the tone.

10.	**puḷ kitthe we**	where is the bridge?
	phull kitthe we	where is the flower?
	khōlī̃ nẽ	open them.
	kōḷ ī nẽ	it is beside them.
	Kōhlī nẽ	they are Kohlis by caste.
	tattī e	it is warm (*fem.*).
	ṭhaṭṭī e	it is a low-caste quarter (some say **ṭhaṭṭhī**).
	thatthī e	she stammers.
11.	**ēh ghōṛī e**	this is a mare.
	ēh gōrī e	she is fair in colour, or red (of a cow).
	dū̃h bāīā̃ dī lakkaṛ	the wood of two doorposts.
	dū̃h bhāīā̃ dī lakkaṛ	the wood of two brothers.
	kaḍhāīā̃ manjīā̃ dīā̃ hīyyā̃	had the side pieces of beds taken out.
	kuḍhāīā̃ manjīā̃ dīā̃ hīyyā̃	*the side pieces of about two* and a half beds.
	kī bhanneā sū	what did he break?
	kī baṇeā sū	what was made for him?
	mēz bhanāeā sū	he caused the table to be broken.
	mēz baṇāeā sū	he made the table.
	ēh bhārī (p'ārī) e	this is heavy (f.).
	ēh bhārī (b'ārī) e	this is a broom.

N.B.—The **h** in these words has a deep guttural sound (except in **dū̃h**).

12.	**huṇ jā**	now go.
	huṇ jā̃?	shall I now go?
	jē ākhe	if he says.
	jē ākhẽ	if thou sayest.
	hāe	alas!
	hāẽ	now, now (threatening).
	hai whai?	is it, my man?

	haī whaī?	what did you say, my man?
	bā mārīe	O silly woman.
	bā̃h māṛī e	the arm is weak.
	ēh sau e	this is a hundred.
	ēh saũh e	this is an oath.
	dē̃h rātī̃	day and night.
	dē rātī̃	let him give at night.
	dēṇ rātī̃	let them give at night.
	dāṇā	grain.
	dhāhṇā̃	parched barley grain.
13.	ōh khaṛde nehī̃	they will not take away.
	ōh khaṛde nē̃	they are taking away.
	nū̃	to.
	nū̃h	daughter-in-law.
	panjhī̃ rupaī̃	for twenty-five rupees.
	panjī̃ rupaī̃	for five rupees.
14.	uñ	without special reason.
	unn	wool.
	uṇ	weave.
	aiñ we	it is thus.
	aīwē̃	without reason, anyhow.
	sē̃wīā̃	macaroni.
	sai wīhā̃	a hundred twenties.
15.	ōh waggdā e	it is working (well), etc.
	ōh wag̲dā e	it is leaking.
	pagghardā e	it is melting. Cf. with following.
	rag̲aṛdā e	he is rubbing.
16.	maī wikā dēnnā̃	I will get it sold.
	maī wik̲h̲ā dēnnā̃	I will show it.
	likkheā hoeā, lik̲h̲eā hoeā	(two pronunciations) it is written.
	rakkhā̃gā	I will place.
	rak̲h̲āā̃gā	I will have it placed.

17. Practise all the words given above under Pronunciation of h.

18. Difficult combinations.

karr̤ barr̤e	grey hair.
bērr̤ā	wheat, barley and gram.
bhurr̤iāṇ	smell of burning cloth, etc.
naṇān	husband's sister.
baṇaṇ	they may be made.
bannhaṇ	they may tie.
raḷaṇ	they may meet, etc.
ghr̤am	noise of splashing.
ḍhōḍhā	bread made of maize or millet.
maḷāī	cream.
baḷā	misfortune.
tag̠rēr̤ā	rather strong.
wēk̲h̲ke	having seen.
wag̠ke	having leaked, etc.
waḷhēṭṇā	wrap up.
wik̲h̲āḷī dēṇī	show oneself.
wig̠ar̤nā	be spoiled.
wig̠r̤nwāḷā	one who is getting spoiled.

INTRODUCTION.

THE RIGHT METHOD OF LEARNING A LANGUAGE.

The right method of learning a language depends entirely on our definition of the terms *language* and *learning*. Language in its primary and fundamental sense is human speech. Writing, whether it be in alphabetic characters or in ideograms or picture writing, by hand or by printed type, is not really language. Language is speech. Writing and printing are by accommodation called language, but their appeal is to the eye, while language appeals to the ear. The spoken sound is what we must take as the basis of our study. But what is the unit of speech. Is it the word or the sentence? The Encyclopædia Britannica says that it is now recognized that 'the sentence is the unit of speech, and that grammar should be taught inductively.' so we shall not need to argue the case further. Consequently in studying a language we must study the spoken sentence. As far as the *written form* of this spoken sentence enables us to study the *spoken form*, so far is writing an aid; hence the value of writing a new language in a familiar character, such as Roman for Urdu or Panjabi: but as soon as the written or printed character interferes between us and the spoken form, it becomes a hindrance. It does thus interfere when it is wholly strange, as is at first Arabic, Hindi or Chinese writing, or when Roman, by its old familiar symbols, leads us to suppose that these well-known letters have the same value in Panjabi, as they have in English. If when we see a "ṭ," the dot under it conveys no significance to our mind and we pronounce it as we always do our English "t," then Roman has become a snare and not a help. It will be a help when we recognize the fact that these old symbols indicate sounds which are *only similar* to their corresponding values in English, and are not the identical sounds. In other words, one can learn the sound values of a foreign language not from the printed page, but only from the living tongue

of the native or of the skilled fellow-countryman. Therefore the study of the sentence should be the study of the sounds of that sentence as they come from the mouth of the living teacher, and the writing or printing should be studied simply as an aid to remembering what we have already heard spoken. As, however, in beginning a new language, one only hears a babble of strange sounds, and as one quickly forgets the unfamiliar combinations of sounds, it is imperative that one's early teaching and study should be almost wholly by ear and therefore always with the teacher. Here is the greatest error of the scholastic method. It pretends to take in language through the eye. The ear is the natural receptive medium of language, which is speech and so audible. The eye is the medium of form and is necessary for writing and printing, which are not language, but only the conventional signs thereof.

It is here, in learning strange sounds, that phonetic study is most valuable. In its broadest sense phonetics is the science of sounds, but as applied to linguistics, it is the science of the positions and movements of the vocal organs in the formation of speech sounds. Applied phonetics will teach how the sounds of Panjabi are made, and how they differ among themselves and from those of other languages. It is absolutely necessary that one should have had a previous training in phonetics, either practical, or technical and practical, to enable one to listen appreciatively and to remember correctly the sounds of any strange tongue.

But beyond the skill to pronounce the individual words is the ability to catch the rising and falling rhythm of the sentence with its changes of pitch and cadence, its movement and intonation. This, too, demands the study of the language in the sentence, since there alone can be found that vital rhythm, which is never present in the individual word. It is true, indeed, that this rhythm is found wholly and fully only in spoken living speech, where people mean what they say. It is seldom present in a teacher, and almost never in a reader, for very few read naturally. Hence the less one reads, in beginning the strange tongue, the better, and the more one can study the language right out among the people, talking with them, and above all listening

to them talking among themselves, the sooner will one get the language in its rhythmic swing and natural beauty of intonation.

But it is not enough to say to some one, Go out and learn the language by association with the people. He must be taught to hear and to speak, that he may be able thus to learn. His whole education hitherto has been through the eye, and to thrust him out with untrained ear and expect success would be the sheerest folly. It is the aim of the Phonetic Inductive Method to impart such skill as will enable the pupil, after his first few months, to go out and get the language intelligently and successfully from the people. Languages are spoken rapidly. The slow hesitating utterance of the schoolroom is not found in house and street. So after a year, sometimes after years of study, by the old eye method, the student has to say, Do not speak so fast. Consequently a natural method must teach the pupils *to hear at the normal rate of utterance.*

Here should be defined the second term of our first sentence—"*learning.*" What is it to "learn"? It is safe to say that more people fail because they have not a true "standard of attainment"—have no measure to determine when they have really acquired a sentence, when they truly *know* a thing—than for any other reason. Let this be our standard—*To be able to express any given idea as readily, fluently and correctly in Panjabi as in English.* Having reached this standard we may consider that we are ready to pass on. Less than this does not suffice for the requirements of those who have to use Panjabi as the medium of their everyday work, for our ideal must be—*to hear so as to understand*, and *to speak so as to be understood.*

We note further, in this connection, that every language is made up of certain words, divisible into classes, which are called "parts of speech," and these form the elements of speech. In order to speak and understand we must be able to use and appreciate these various elements in all their different permutations and combinations. These word-changes are the facts of grammar, and "grammatical facts indicate logical processes." Hence, if one is to understand language as it is spoken naturally and rapidly, one must be a perfect master of all the endings, words,

and auxiliaries which are used to show the interrelation of the different parts of sentences and paragraphs to one another.

It is perfectly evident from this that a man must know the grammar of any language which he pretends to use correctly, and, for this reason, most methods begin with the study of the grammar, for "grammar" to most of us means a book. But, in truth, grammar is only the codification of those forms of language which existed, and were correctly used by thousands of people, long before the "grammar" was written. Now, whether we can codify or not is of little practical importance in comparison with the ability to use these principles correctly. Correct speech is a product not of studying grammars, but of learning correct models of utterance. Thousands of Panjabis speak their language according to the best models, but are wholly unable to explain the underlying principles. A book of grammatical facts is a splendid thing to test yourself by to see whether you are getting into correct habits of speech, but mastery of grammatical principles is to be attained not by learning, for example, that "the adjective must agree with its noun in gender and number," and then thinking, when you wish to say "*the bread is black*," that *rōṭī* is feminine, and so you must say *kāḷī* not *kāḷā*, but rather through accustoming yourself to associating *kāḷī* and *rōṭī*. Ask a Panjabi the gender of a noun and he is often unable to tell you, until he repeats to himself a sentence which demands the gender of the word in question, and then he will tell you. Yet he always uses it correctly. Let this then be our primary aim—to use correct speech, explaining it, if we can, but, if not, using it as the people do. Which of us can explain why we say in English, "We *had* better go"? Yet it is the accepted, classic phrase.

Let us note, also, some of the psychological principles involved in learning a language. "In learning a new language," says E. W. Scripture*, "one must learn to associate a new set of sensory and motor, auditory and speaking, sensations with the old ideas. It is the begetting of a new habit of thinking and speaking." Consequently, as we wish to form no bad habits,

* E. W. Scripture, Elements of Experimental Phonetics, p. 381.

we must give special attention, through phonetic study and by careful observation, to getting correct concepts of the sounds which we wish to reproduce. Only as our concept is accurate can our reproduction be exact, and, since many of the Panjabi sounds are very like our own, though still quite distinct, it requires trained and close observation to obtain a just and discriminating concept of these sounds. Yet it can and must be done, and the cultivation of the habit of careful listening to the exact character of the speech sounds and the exact forms of expression, is vital to a mastery of Panjabi.

But we forget so easily. Often it is because we have not really grasped the idea. One cannot expect to remember what one has not fully perceived, and the best way to correct a false impression, and strengthen a right one, is to have the exciting idea again brought before the mind. Have the sentence repeated. It has been determined that the memory normally loses more than 66 per cent. over night. So patience with one's memory is necessary, and frequent repetition must be resorted to, in order that the impression may be so deepened that the full 100 per cent shall be retained.

All early study must be aloud with the teacher, and this careful hearing will fix the impression. For many the writing of the sounds in Roman is a great aid to remembering. Some find that by certain similarities of sounds they are able to aid their memory, as PANI-Pawnee-Indian-fire-water-WATER, and so to fix both sound and meaning. One should follow the bent of one's own mind, having once determined what that is, and learn to perfection whatever one attempts the first year. This involves, of course, the necessity of *attempting nothing save what must be learned*. Practice makes perfect, but it must be wide-awake, watchful practice. Repetition by a tired, worn-out mind is worse than useless.

It is also a matter of observation that words once learned are most economically learned again after an interval of twenty-four hours or at least a night. Peculiarly difficult subjects, such as new and strange sounds, should be taken up in the morning when one is thoroughly rested.

Another psychological principle is that "intense effort educates," and that is why this "Slip Study," demanding the attainment of a mathematically fixed standard of five syllables per second, is one of the most important parts of the Phonetic Inductive Method, for it requires ready, fluent and accurate utterance, not merely of one, but of many slips, in rapid succession. For this the mind must be alert and active, and so one is educated in the new speech. As one in using the slips is always trying to better, or at least equal, one's previous record for speed in the repetition of a given number of slips, it gives a zest to this study, which is the best earnest of success.

It is well, too, in accordance with psychological law, that impressions of one kind should not be dissipated by introduction of another set of impressions; when one is trying to learn Panjabi sounds, the introduction of English or even of Urdu, tends to breaks up the Panjabi associations and so weakens the resultant concept. It is a fundamental principle of the Phonetic Inductive Method that "*each language must be the medium of its own impartation.*" Consequently Panjabi must be begun at once, and after a month should be the sole medium of communication for both pupil and teacher.

Again, ordinary book study is hampered by that local memory which tries to recall what is "on the top of the left-hand page," or elsewhere, and get it from visualisation. Slip study breaks up all this local memory and compels one to go directly from the idea to the Panjabi expression of it.

So, too, the local and rote memory that plays so large a part in the paradigm study of the grammar, is quite supplanted. We no longer begin at the beginning and run through till we come to the required form, but, since we learn each form as a part of a sentence, disassociated from any particular paradigm, we are able to reproduce it at will.

Translation as an exercise for imparting skill in the language may be safely omitted from the first year's requirements, since one of the severest tests of ability in language study is an idiomatic translation from one tongue into another. In slip study, the English expression is indeed given, but that is to impart the

idea, and the Panjabi equivalent is required, not as an independent exercise of the mental faculties, but rather as a test of memory. Learning a language has all along been regarded too much as a task requiring great mental abilities, while, if one may draw a deduction from observation, ability to speak frequently goes with very little mental power. The truth is that learning a language is a mechanical process, wherein the muscles of speech are taught to work in new and unusual movements. It is like learning to knit. The process, slow at first, becomes more and more unconscious, until the skilled knitter, goes through the operation without a thought. It has taken many thousands of repetitions before such a result has been attained, but it has come at last, and the steel needles glide in and out as if they were a part of the living hand. So must it be with the tongue. Slowly at first, but, by careful and painstaking repetition, skill is attained, until at last, without any thought, the words run off without the least effort, and then, and not till then, one may learn *how* to speak. So long as one is engrossed with the tool, one's work is poorly done, but when the tool moves as a part of the workman, shape and shading will easily follow.

Slip study is, however, exhausting, and one consecutive hour of it is frequently too long. One should rest, on growing fatigued, by taking up some other branch of the study, such as grammatical forms, or copying out Panjabi, or reading along some other line, to rest the mind and organs of speech. Such time should be used, if one intends to learn the Gurmukkhi character, by taking up S. Jno. iv, beginning with verse 7.

As to the length of time that one should study daily, it may be recalled that a gentleman who followed two children, of five and six years of age, during a whole day, and took note of their every word, ascertained that they each had made approximately 15,000 words utterances. Allowing 100 words to the minute in conversation, this would give two and one-half hours of steady talking and as much listening for each child. Doubtless if one gave the same time to using familiar words, both hearing and speaking within one's own vocabulary, and gradually extending it by

introducing and using a few new words, one would get the language rapidly and accurately.

The number of new words that can be assimilated will vary according to the diligence and mental power of the student. A student of German learned fifty words a day for several months. His method, however, was wrong, as it was the word method, and he did not assimilate so many as this daily. It is better to take a few and thoroughly incorporate them into our sentences, so that we can use them, rather than merely to get the meaning of a large number. If we study twenty-five days in the month, and master ten words daily, we shall be able to use 1500 in six months. When we realize that the Gospel of St. John has only 1000 words, we see the possibilities of a well-chosen vocabulary of 1500 words. By the end of the year we should be able to double or treble this number.

In the mastery of ten words daily it is implied that we distribute our effort over the various parts of speech, and learn not merely to employ ten nouns or verbs, but to use the new words in any sentence that we may have previously been able to say, substituting them for words of the same kind. It is possible that ten words would be too many for some students, but an earnest effort should be made to master at least this number. At first, say for the first two or three weeks, it may be allowable to count the variant forms of the verb 'to be' as different words, and so with variant forms of the noun, but the ambitious student will not do so. Hold yourself to not less than ten separate words, and if you do not get them thoroughly in mind, carry them along in review and add ten new words.

As you get out among the people, carry a book and pencil and enter words and phrases, then at home correct and enter them in ink, and if they are desirable expressions, learn them. At first, say for six months, confine your memorising very largely to the work outlined here. After that go as far afield as you choose, but always try to get your new words in phrases. Cultivate the habit of close and accurate noting of the exact forms of the words in every Panjabi sentence, and you will soon acquire a habit of correct speech, for the ear is the governor of the

tongue, and as we hear so we speak. Avoid carefully all mongrel speech. When you talk Urdu, talk it, and when you talk Panjabi, talk it pure—no "khicaṛī."

It will be noted that the sentences of Part III are long and complex. The ordinary language method carefully avoids anything complex till later. But it is much easier to evolve the simple from the complex, than the complex from the simple. As mature students we are used to the complex in thought, and the difficulty of mastering an involved sentence of thirty words is little, if any more, than that of learning one of five or six words. Probably, because of the relation of thought, the complex will be found easier. So, too, the long and complex sentences, when mastered, give a command of idiomatic expression that is never learned from confining oneself to the simple, short sentences so commonly found. The adult student has been used to allowing his thoughts to roam in palaces of paragraphs and involved sentences, and when he is confined to the one-roomed cottage of the simple period, he feels straitened and oppressed.

The written compositions and translations of the ordinary methods will find their best substitute in what Prendergast calls "Diversification" and "Oral Composition." The already learned words are taken as the basis of new sentences. Changes of the subject are made by substituting the singular for the plural, nouns for pronouns, first person for second or third, past for present, future or perfect, feminine for masculine, and vice versa, until no ending, auxiliary or part of speech seems unfamiliar. Take the Diversification Table at the end of Part III, and practise one or more classes daily after the first two months, until all the changes involved by the use of any of the words come readily to mind. Mastery of these few forms will give the mastery of all.

"No one ever gained a fluent command over many words without first mastering a few at a time. Repetition of the same words in varied combinations, thus disclosing their various forms and uses, is the method whereby languages reveal their secrets." We learn to use a language as we learn to use the sword. How many times must one practise the thrust and stroke, the feint and

parry before one is fit to cross swords with a foe. So, too, we must go over and over these thrusts and strokes of tongue and mind, before we can use our Panjabi in front of an audience.

Reading, as has already been said, should follow our ability to understand, and may be carried on as we memorise the sentences of the Manual. While resting, one might take up the Gurmukkhi character (beginning with S. John iv. 7). By having the Gurmukkhi written under the English of our slips, it is possible to learn the general outlines of the Gurmukkhi words, while we are memorising their sounds, and after the first lesson or two to begin an inductive study of the character, without the drudgery of the alphabet.

The true language method then, we may observe, by way of recapitulation, demands

1. A phonetic analysis of the sounds of the student's native tongue.

2. A phonetic analysis of Panjabi sounds.

3. A synthetic combination of Panjabi sounds in Pronunciation Exercises.

4. A study of Panjabi as spoken by a native Panjabi in complete sentences.

5. Memorising these sentences aloud, till the pupil can say them at a normal rate of utterance, five syllables per second.

6. A complete mastery of the changes which the various parts of speech undergo to indicate the logical interrelations of the various sentences and parts of sentences to one another.

7. The initial and continued use of Panjabi as a direct medium of communication and of teaching Panjabi itself.

PART I.—GUIDE TO PRONUNCIATION.

As a proof of the value of phonetics, one cannot do better than quote the opinion of Miss Mary Brebner, Gilchrist Scholar of the Cambridge (England) Training School for Women Teachers, who was sent abroad to investigate the teaching of modern languages in Germany. After six months' investigation she writes, "I am fully persuaded by all that I saw and heard, that phonetic drill is invaluable for giving the pupils a good pronunciation from the start. I often marvelled at the sure unhesitating way in which the pupils had mastered the English sounds."

Note also, in this connection, the deliverance of the World's Missionary Conference, Edinburgh, June 1910, Commission V, "The modern science of phonetics is without doubt of great use in the acquirement of a correct pronunciation and ought to be studied at home."

Were it not that this science is almost wholly neglected in both English and American schools and colleges, one might pass over a great deal of what follows. It will be a great advance toward linguistic perfection, too, when the advice of the Edinburgh Conference is followed and the subject is really studied at home. However, we must do the best we can on the field to make up for any lack of preparation at home, and so we shall treat the subject as if it were wholly strange to the student of Panjabi.

1. *Phonetics* is the science of sounds, but as applied to linguistics, it is the science of the positions and movements of the vocal organs in the production of speech-sounds. We shall endeavour to show the organic positions of Panjabi sounds. and show also how they differ from or resemble the corresponding Urdu and English sounds, so that the student may work intelligently and successfully toward acquiring a correct intonation in his use of Panjabi.

This drill in phonetics is indispensable for the adult, owing to the fixity of his organs of speech, and his tendency to hear according to his preconceived notions of what the sounds are.

Not only will this educate him to hear, but he will be so trained that those who hear him will be able to tell with ease and certainty what he is saying and to recognize in his speech the distinctive Panjabi sounds. These are at first so much alike to the untutored ear that the ordinary beginner fails to distinguish them in his speaking or hearing, but a knowledge of them is absolutely necessary.

2. Speech is the original wireless telegraphy, and has as its medium the air. By means of the vocal organs certain wavelike movements are imparted to the air in the larynx and mouth, and these cause similar movements to radiate to the outer air, and thus they reach the ears of others. The lungs form the bellows from which the air of the chest is forced out through the larynx between the vocal chords, where it is so modified as to form the basis of articulate speech. The vocal chords, when brought close together, vibrate as do the lips, when one is blowing a trumpet, and by this vibration the vocal current becomes "sonant" whereas, if the approximation of the chords is slight, the vocal current is but little changed, and becomes "surd."

Just above the larynx or Adam's apple is the pharynx, the passage between the back of the mouth and the gullet and wind-pipe. By a contraction of the walls of the pharynx force is given to all explosives. It is at the upper part of the pharynx that the vocal current is deflected outward, either into the mouth or into the nasal passage. This deflection is determined by the velum, or soft palate. If it is raised, breath goes out through the mouth; if it is down, in the natural position, and so open, the current goes out through the nose.

Once the vocal current has passed the vocal chords, it may be modified by the pharynx, or by the soft palate and its pillars, or by its extremity, the uvula, or by the back, middle, front, or tip of the tongue, as it comes into more or less close or open relation with the organs above, and also by the teeth and by the lips. Sometimes through the modifications resulting from both mouth and nasal organs certain clicks and sniffs are produced.

3. *Sonant.*—Although there are many points in phonetic problems which have not been clearly settled, yet the action of

these modifiers, in their main features, can be easily ascertained. Lay your fingers on your larynx (putting a hand on the top of the head, or holding a finger in each ear, gives the same result) and say alternately **z-z-z-z-z** and **s-s-s-s-s**, but be careful not to call these letters by name, only hiss and buzz their sounds. As you do this, you will feel a vibration in your throat, ears or head. This arises from the vibration of the vocal current, produced by the action of the vocal chords. All sounds having this vibration are called "sonant," "voice," "vocal," or "sub-vocal," as **l, m, b, v, g, a, o.**

4. *Surd.*—When you pass from **z-z-z** to **s-s-s**, you will note a relaxation in the larynx, but when you pass from breathing with open mouth to the sound of **h** in one and the same breath, you will note a slight contraction of the larynx. This is at the basis of all letters which are not "sonant." Such are usually designated "breath," "aspirate," "voiceless," but the best designation is "surd." The English **t, s, f, sh, p, k** are surds.

5. *Vowels.*—When the mouth has a fixed, open position, the voiced current produces a sound that is called a vowel. We may have as many vowels as we have different positions of the mouth, and by gliding from one position into another we get an additional number of what are called diphthongs. The Panjabi vowel table is quite simple.

6. *Consonants.*—When the vocal current is cut off or constricted so that there is an evident stoppage or friction at the point of articulation, we get what is called a consonant. The name is false from an etymological standpoint, and is still defined by some grammars as "a sound that cannot be made alone." The name is too well settled for us to try to change it, but one should note that the sounds of **s, sh, f, v, l, m** and others, may be prolonged indefinitely without any vowel assistance.

7. *Consonant Varieties.*—Consonants are divided, according to the manner of articulation, into stops, continuants or fricatives, trills, nasals and laterals; and, according to the point of articulation, we have in Panjabi labials, dentals, palatals, cerebrals and gutturals. When stops end a syllable, they are called implosives, and when they begin it, they are called explosives. The

true explosive is explained later on. A combination of surd and sonant consonants is found under the term "blends." See Section 13.

Each point of articulation may have one pair of stops and one of continuants, with, in some positions, a pair of trills or flaps, and one of laterals. Out of all these possible sounds, there may be only one in use, but frequently there are two or three out of a possible six or eight.

8. *Alphabet.*—The Gurmukkhi alphabet, in common with the others derived from the Sanskrit, has a phonetic order superior to any of the western alphabets. It is probable that this alphabet came in along the south Arabian coast. It must have come into use long after the Sanskrit grammarians had classified their sounds, and, as a consequence, we have it arranged in good phonetic order, instead of in the topsy turvy way of our English letters.

9. *Phonetic Analysis.*—Any satisfactory study of phonetics must begin with an analysis of the sounds of English as spoken by the student. Let each one provide himself with a mirror and accustom himself to observe the actions of the vocal organs as they form the various speech sounds. Having observed, as before directed, the relation of, and difference between, **s** and **z**, let the same be noted in **v** and **f**, **w** and **wh**, **sh** and **zh**, **th** (thin) and **th** (thine).

Now say the sounds of **p**, **b**, **t**, **d**, **ch**, **j**, **k**, **g**, and, with fingers on larynx, note that **p**, **t**, **ch**, **k** are surd and **b**, **d**, **j**, **g** are sonant. Go from **b** to **m**, **m** to **b**, as in **jab'm**, **jamb**, and observe the vocal action. So with **hind**, **hidden**, **kin**, **king**, reversing the two latter to **nik** and **ngik**.

10. *Stops.*—Stops should be studied with the vowel **ā** (**ah**), as **āp** **āb**, **pā** **bā**, **āt** **ād**, **tā** **dā**, **chā** **jā**, **āch** **āj**, **kā** **gā**, **āk** **ag**, the exact point of articulation being noted. Say **key**, **kay**, **kaw**, **gee**, **gay**, **gaw**, and observe the change in point of articulation and in sound. Now say **gaw**, **gay**, **gee**, **jee**, and note that if we put the point of contact just a little further forward, the hard sound of **gee** becomes **jee**. In English, then, we have four distinct points of articulation, **p**, **t**, **ch**, **k**, but in Panjabi we have

five, owing to the fact that we have two different sets of **t**'s. See 12.

11. *Continuants or Fricatives.*—Take the mirror and holding the mouth so that you can see up under the teeth, say **mits, hits**, and observe how the tongue which closes up tightly as you say **hit, mit,** opens at the point and allows the breath to escape over the tip for the **s**, and that the sounds of the two are quite different in length, the **t** being momentary, while the **s** is continuous, hence the term continuant. Owing to the fact that it and other similar letters take their character from friction of the vocal current passing between two approximated organs, the term *fricative* is also used. Each point for a stop will also give us continuants. Let us take up these sounds more in detail.

12. *Sound Table* (*a*)—

	Stops.	Explosives.	Fricatives.	Nasals.	Trills.	Laterals.	Blends.
Labials	**p b**	**ph**	"**ph**" **w**	**m**			**bh**
Dentals	**t d**	**th**	**s z**	**n**	**r**	**l**	**dh**
Palatals	**c* j**	**ch**	**sh zh**	**ñ**			**jh**
Cerebrals	**ṭ ḍ**	**ṭh**		**ṇ**	**ṛ**	**ḷ**	**ḍh**
Gutturals	**k g**	**kh**	**k̲h̲**	**ṅ**			**gh**
Sui generis			**h h**(‘)				

(*b*) It is to be observed that the only class in regard to which there is any dispute as to whether the sounds are simple or complex is that of the palatals. It is ordinarily taught that **c** is compounded of **tsh** and **z** of **dzh**, but this is incorrect for the following reasons. All alphabets have recognized it as a simple sound. Like other stop positions, it has its corresponding fricative, **sh** and nasal, **ñ**. It can be formed when the tip of the tongue is not involved, as it would be if there were a "**t**" in it.

It should also be noted that while our English "**t**" is called dental, it is really pre-palatal, since the tip of the tongue comes just above the upper gums.

(*c*) The labial fricatives "**ph**" and **w** are rather difficult for the beginner. The **w** is not the English **w**, which is rounded at

* **c** in Panjabi has the sound of ch in church.

lips and throat, but is a bilabial, made with lips drawn back at the corners, and sounds something like a **v** in English. The "**ph**" is the indigenous **f** of India, and is made by holding the lips flattened and quite close, and at the same time blowing between them. Our English **f** is made by placing the lower edge of the upper front teeth against the lower lip, rather toward the inner and upper part, and then making the sound by strong blowing. The sonant of **f** is English **v**, while the sonant of "**ph**" is Panjabi **w**. The English **w** is formed from English **o**, by making the lips a little more shut, and the English **wh** is the surd of the English **w**. The Panjabi **w** bears the same relation to Panjabi **o** that English **w** does to English **o**. But see secs. 21–23, vowels.

(*d*) The Panjabi palatals are, like many of the Panjabi sounds, farther to the front in the mouth than the corresponding English sounds. So, too, where the English make **c, j, sh, zh,** with lips protruding, Panjabis have their lips flattened. The **y** is also a palatal, but it has the front of the tongue much lower than the **zh** or **sh**. It sometimes has a sound like **zh**. **y** bears the same relation to **i** as **w** bears to **o**. So **ñ** bears the same relation to **j** as **n** does to **d**.

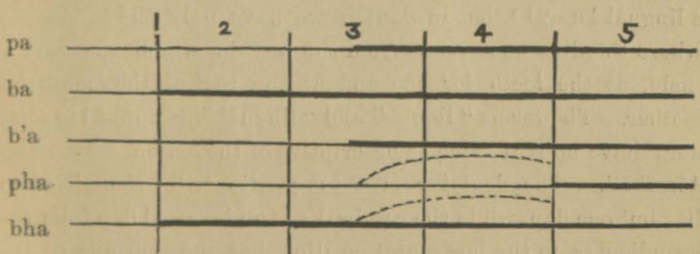
(*e*) Cerebrals are usually termed "hard." That they are "hard" to make correctly all foreigners will admit. Several elements enter into their formation: first, the throat must be well opened, the lips drawn back tensely, and the tongue also tensed and low in the back; second, the tensed tongue must be in a nearly perpendicular position, the sides spread out so as to fill completely the space between the upper teeth, from side to side, the tip being up against the hard palate for the **ṭ ḍ ṭh ḍh ṇ ḷ**, and must be widely open at the central tip for **ṛ**, though flapped down to normal position a moment after.

(*f*) The gutturals, so called from Latin *guttur*, throat, are formed at the back of the tongue, where it comes in contact with the soft palate. The stops **k, g** should give no difficulty, but the fricatives **k͟h g̲** may. Let it be noted that **k͟h** bears the same relation to **k** as **s** does to **t**, or "**ph**" to **p**. Open the mouth widely and say **ak**, then holding the tongue in the same

position, which you will only do, if you are using the mirror, relax very slightly and then blow breath forcibly through between the tongue and soft palate. Now voice this **kh** and you get the **g**, for **g** has the same relation to **kh** as **z** has to **s**. The **ng** would more accurately be written **ṅ**, or have a different symbol entirely, for it has in it neither the sound of **n** nor that of **g**. To form it as a final is easy for us, but to get it as an initial, open the mouth widely and say **āng**, **āng**, **āng**. Note how the tongue is low in front. Keep it so and reverse the sounds and say **ngā**. If the tongue insists on rising in front, take a pencil and hold it down. If you say **nā** or **nyā** for **ngā**, it is simply because the tongue rises in front. Only a back contact will give **ngā**.

(*g*) The letter **h** is marked "sui generis," and has at least three values. It has the sound of the English **h** in home in the Panjabi **āhō**, **hāe hāe**, **āhā̃**. In a certain class of words it is used to indicate a rise in pitch and gives no sound of its own, as in **wēḷā**, **wēhlā**, **kāḷā kāhḷā**. This corresponds to one of the Chinese "tones," a distinction which becomes more frequent as one proceeds toward east and south-east Asia. In most words it seems to be a sonant **h**, and should be carefully observed in the teacher's pronunciation. See Pronunciation Exercises.

13. *Blends.*—Whether it is on account of this "sonant **h**"



Erratum.—The heavy part of the top line for 'pa' should begin at the vertical line between 4 and 5, as for 'pha.'

that the letters **bh**, **dh**, **jh**, **ḍh**, **gh** have their peculiar character or not, is perhaps not known. Certain it is, however, that few Westerners master these sounds. An analysis on the kymagraph shows that the difference is like that of the German **b**,

as compared with the English **b**. This same pronunciation is found across China and Tibet, right through to Korea. These letters **bh, dh, jh, ḍh** and **gh** sometimes have their Urdu pronunciation, which is that of an explosive aspirated **b, d,** etc., but the regular Panjabi pronunciation is a blend of surd and sonant, in other words, **bha, dha, jha, ḍha** and **gha** are as if they were **pba, tda, cja, ṭḍa,** and **kga.**

In the diagram on preceding page, let 1 denote the point of closing the organs, 2 the duration of the closure, 3 the point of breaking the shut position, 4 the glide from the shut consonant position into the open vowel position, and 5 the vowel.

In these words **pa, ba, b'a, pha** and **bha,** the vowel, 5, is common, so also is the silent closure of the lips, 1. The difference therefore must be sought elsewhere. Between **pa** and **ba**, it is in the point where the vocal chords begin to sound, as indicated by the heavy line, that for **ba** beginning at once on the closure of the lips, and for **pa** not beginning till the vowel is reached. For **pba** (**b'a**), however, it begins at 3, immediately with the break. There is no aspiration with the blend **pba**, as there is with Urdu **bha** and **pha**. This aspiration begins with the break, 3, and runs to the vowel, as indicated by the dotted line.

14. *Laterals.*—In English we have the labio-dental laterals **f** and **v** and the dental laterals **th** (thin) and **th** (thine), and the lingual lateral **l**, but in Panjabi we have only the **l** and the **ḷ**, where the difference arises from the way in which the tongue is held, at the teeth for one and at the roof of the mouth for the other. The terms "liquid" and "lingual" as applied to some letters have no real value as descriptive of the action.

15. *Trills.*—The dental **r** is a tongue-tip trill, though often it has but one flap, while the cerebral **ṛ** is an inverted flap from the perpendicular to the horizontal position, but the murmur of the voice, as it passes over the tip of the perpendicular tongue, is an integral part of the sound, as is also that of the flap.

It should be noted that we have three or four **r's** in common use in English. Final **r,** as in are, is a back open guttural at most, while with some it is silent. Initial **r,** as in raw, is a front palatal flap, or it may be (with the Scotch it is) a tip trill.

Occasionally, however, initial **r** is "rounded," by protruding the lips. Tongue-tied persons then pronounce words like wrong, write, as wong, wite. It is probable that this w in write, which we call "silent," was formerly pronounced and written to distinguish write from rite. The tip trill **r** is the only one that can be used in Panjabi.

16. *Nasals.*—Each of the five stop positions give us a corresponding nasal. When the closure is held and the nasal veil opened, the vocal current, reverberating in the mouth as far forward as the closure will allow, passes out through the nasal chamber and gives us, corresponding to **b**, **d**, **j**, **ḍ**, **g**, the nasals **m**, **n**, **ñ**, **ṇ**, **ṅ**. The sound of **ñ** is usually Romanized **ny**, and occurs in cañon and onion. To get it initially take the word *Bunyan*, whisper the *Bu* and say the *nyan* aloud.

17. *Explosives.*—The letter **p** in English is usually called an explosive, but by many it is pronounced like the Panjabi **ph**. This **ph** and the **th**, **ch**, **ṭh**, **kh** are true explosives. The breath pent up behind the point of contact of the lips, or of the tongue and palate or teeth, rushes out sufficiently to cause the hand to feel a puff of air, if it is held close to the mouth; a slip of tissue paper or flock of cotton thus held will be driven away from the lips. One must practise until the **pa**, **pha**, **ta**, **tha**, etc., can be given alternately at will. See Pronunciation Exercises.

18. *Normal Pose.*—As a preliminary to discussing the vowels it will be well to note what is meant by "normal pose," "organic basis" or "basis of articulation," as it is variously termed. By this we mean that peculiar form and tension in which the vocal organs of the people of any given race are held as they speak their language. The points to be observed in determining this are whether the lips are neutral, forward or retracted, whether the throat is kept open or somewhat shut, and whether the organs are tense or lax.

19. *Spreading.*—This is the retraction of the lips at the corners, spreading the mouth and disclosing the teeth. It helps to produce the characteristic tone-quality of Panjabi.

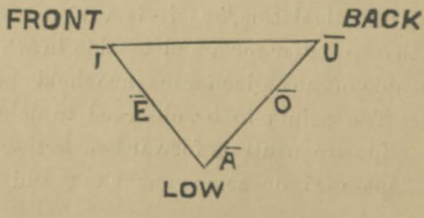
20. *Tone Placing.*—Tone-quality, sometimes called "focus" or "placing" of the tone. The tone appears to be back in the

mouth, nasalized, or forward on the hard palate or even the teeth. This quality of the tone depends on the positions and tenseness of the organs. Spreading seems to carry with it the low back tongue, and tensed muscles of the throat, as may be felt by external pressure, and thus the tone is brought to the very front of the mouth and on the teeth, giving a ringing, metallic effect, which in singing is highly penetrating and unpleasant to Western ears.

There are many Americans and some Britons who carry their tongues very high in their mouths, and so smother their articulation that one understands them with difficulty, and when they add to this, as is frequently the case, the nasalization that comes from a lowered velum, it is highly unpleasant to the cultivated ear. It is likely that chronic catarrh tends to produce a nasal twang.

The best focus in English is on the hard palatal arch. This involves, of course, as do all good tones, a low back tongue. The normal Panjabi focus is against the upper front teeth, and this gives a voice of splendid carrying quality.

One of the best exercises to secure a lowered tongue, and the resulting open throat, is to practise yawning, and then learn to hold the throat in the position that it takes just before the yawn is relaxed. The position of the throat preparatory to coughing it is much the same. Focus or tone quality is one of the most essential elements in audibility.



21. *Vowel Modifications.*—These arise from changes in the form of the oral cavity, which are made by varying shapes and tensions of the organs, as when the lips are passive, spread or rounded, when the tongue is highest at back, mid, front or tip, or when the velum (soft palate) is neutrally shut, open or rounded.

Further, all these organs may be in a lax or tense state, sometimes called "wide" or "narrow."

22. *Vowel Triangle.*—If you open your mouth widely and say **ā ē ī (ah ey ee)** you will note that the tongue moves forward, and when you say **ā ō ū (ah o oo)** the opening is made smaller and rounder, but if you keep your mouth wide open the rounding may be confined to the back of the tongue and palate. The short vowels **a e i o u** are made with organs more lax than they are when forming the corresponding long vowels.

23. *Rounding.*—There are two kinds of rounding, outer, at the lips, and inner, between the tongue and soft palate. English has both these, while Panjabi is characterised by inner rounding alone. If while saying English **o**, one inserts one's little fingers and draw the lips back at both corners, one will get an **o** with only inner rounding.

24. *Glides and Diphthongs.*—If you say the English vowels **o**, **oo**, as you look in the mirror, you will see the lips move slightly to a closer position at the end of the vowels **o, oo.** This is called the **w** glide. At the end of the English "long" **a** and **e**, there is the **y** glide. Perhaps this is why we spell day, they, bow, and wrongly explain the **y** and **w** as "silent." English "long **i**" is a diphthong composed of **ah** and **i,** though so often supposed to be a simple sound. It is difficult for the English tongue to pronounce a vowel without a glide. It is by gliding from one vowel position to another that we form diphthongs, the blending of two vowel sounds into one.

Panjabi vowels are level, without final glides, save the two diphthongs, usually romanized as **ai** and **au**. The former is composed of Panjabi **a + e**, both short, and **au** of Panjabi **a + o**, both short. Learn by imitation of the teacher and use of the mirror to say the Panjabi **ā ē ī ō ū** without any glide, and the diphthongs with their proper constituents. Some claim to hear **ai** as if it were the sound of **a** in English **man**, but it is really different.

25. *Nasal Vowels.*—Vowels in Panjabi are nasalized when the vowel is pronounced with the passage into the nasal chamber open; the sound reverberating in the nasal cavity gives it this peculiar

character. Nasalization forms the basis of some vital distinctions in meaning. This is more frequently true of Urdu than Panjabi, but is true of both.

The sign used to indicate the nasal is more properly a wave (ã) over the vowel, than **n**, since the latter implies that this "**nūn gunna**" is a separable sound, whereas it cannot be produced apart from a vowel.

26. *Intonation.*—Intonation is the peculiar melody which forms a part of the language, and differs in different localities, even though the language may be the same. The Panjabi intonation is characterized by a level and staccato movement and the front focus of tone. Intonation might be called the language "tune," and is more important than individual sounds. It is never acquired by those who study after the ordinary method of learning words. It is only as one gets the sentence as a whole, intonation and all, that one may hope to acquire this. Failure to give the proper intonation makes the foreigner always remain a foreigner in speech, and his best efforts in Panjabi are often the cause of the remark, "We do not understand English." It is because our fellow-countrymen retain the familiar language tune that we are able to understand their Panjabi so much better than that of the native, and because the foreigner speaks English to us with his own peculiar melody, we often fail to understand his meaning.

27. *Articulation.*—Articulation is the uniting of consonants and vowels so as to give each its proper value. Many students of Panjabi will need to cultivate a better articulation in Panjabi than they have in their native tongue. A valuable exercise to this end in any tongue is to practise reading in a whisper, so that a person some twenty or thirty feet distant can hear with ease. Rapid repetition of the letters **p, t, c, ṭ, k,** both forwards and backwards, will be of great assistance in cultivating a crisp, clear articulation. To do this one must know the exact point of contact, and, for vowel and consonant articulations, the exact positions of the organs, and then take such positions clearly and decidedly.

28. *Syllables.*—A syllable is a measure of speech determined by a single impulse of the voice. As a rule every syllable contains

a vowel. Syllables are closed when they end in a consonant, and open when ending in a vowel. According to Arabic grammatical rules, which have been imposed on India, every syllable begins with a consonant. This is not correct in Panjabi where we have **likh-e-ā, baṛ-ā,** etc.

29. *Doubled Consonants.*—While we have many double consonants in English spelling, we have them actually doubled only in compound words, as *head-dress, night-time, book-case*, where the **d, t,** and **k** are doubled as we double them in Panjabi. In such words as *ripple* and *hitting* the *pp* and *tt* are used to indicate that the *i* is short. We ought, however, to distinguish between such words as *holy* and *wholly*, by doubling the *l* of the latter. The Panjabi **kaccā** is often anglicised as "**kutcha.**" The reason is that we are not used to hearing a syllable with a close "**ch**" such as we have in **kaccā** and **acchā**. In other words, the first consonant in such combinations as **pakkā, pattar, kaccā, ḍabbī,** is made as the organs close into position, and the second is made by a new impulse, as they open for the succeeding vowel. In such words as **assī,** the new impulse comes in while the continuant **s** is sounding, and this new impulse forms the second letter. It is probable that inability to distinguish between a closed "**ch**" and a "**t**" leads to the spelling watch, catch, etc.

30. *Recoil.*—A consonant properly consists of "a position, an action and a separation." This separation is the "recoil." In such words as *word, hit, back*, ending in stop consonants, the organs should recoil from the shut position, while the air of the mouth is at speech pressure. Such pressure should be non-vocal and thrown off immediately the break occurs, or we may hear a disagreeable aspiration, or in such words as *mud, rug*, one occasionally hears a final *uh*, which, of course, is to be avoided. One should note the exact character of this recoil in the teacher's pronunciation.

31. *Personal and National Difficulties.*—Occasionally a person is met with who through being tongue-tied is unable to articulate cerebral letters properly. A slight operation will cut the cord that binds the tongue and give it freedom, but it should be performed by a surgeon. Most difficulties arise from preconceived

notions of what the sounds are. So many on hearing a "**t**," think it is a **t**, and that settles it. To them an **l** is an **l**, an **s** is an **s**, and they do not recognize the difference between the Panjabi sounds and the similar sounds in English. Almost no Panjabi letter has the sound which it gets from an untutored Westerner.

Some English speakers are accustomed to omit or slur final **r**, or to give the lip rounded **r** (**wr**) at the beginning of words. Careful attention to eliminate both these peculiarities from one's Panjabi pronunciation will be required. If one has normally a nasal twang, one must learn to control it, to produce and eliminate it at will. If one habitually aspirates one's **p's**, **t's**, **k's**, **ch's** in English one must get the ability to hear the aspiration and master the unaspirated sounds as well.

If anyone finds that his words ending in **l** are not understood, it is probably because his final **l** sounds like his final **r**. Our English tendency to glide on all our long vowels must be thoroughly overcome.

32. *Analysis of Sounds.*—It is of great importance that the suggestions given here as to the manner in which sounds are formed be again, and yet again, reviewed, until perfectly understood, and the sounds mastered. An analytic study of one's own sounds must go along with the study of the Panjabi sounds. Whispering Panjabi sounds will often lay bare their secret. Sing them with "**ā**," preceding and following the consonants that are under investigation. A half-inch stick between the jaw teeth of the teacher will often assist one greatly in seeing organic positions.

33. *A Good Ear.*—Few adult foreigners are at first able to hear the differences between the Panjabi sounds and their own. A good ear can be cultivated by those born out of India, if they will take the trouble to practise the Pronunciation Exercises at the end of the Preface. The second or third term of mission service is not too late to mend any defects that may still exist. In training the ear it is well to know what sound the teacher is intending to make, so that we may listen for that, for one so often hears what one expects to hear, even though something else may be uttered.

34. *Gestures.*—No Panjabi ever speaks if gesticulations will serve his purpose. It is just as well to learn and use these, so the student should observe carefully their form and meaning.

35. *Clicks.*—The "smack" of a kiss is used to stop a horse in India, contrary to the custom in America where this sound is used to urge on an animal. In India they urge on the horse by a sucking sound with the tongue in the top of the mouth as for ṛ. A sharp explosive suction, made by drawing the tongue down and forward suddenly from the roof of the mouth, is also used for driving. There are others, also, but these are a few to excite attention and the student should observe and note any others.

36. *Pronunciation Exercises, Directions for Study.*—Let your teacher indicate by pointing, exactly which of the sounds he is about to make, so that you may not try to listen for something else. After you listen to him making that sound and then contrasting it with a similar sound, you should try to imitate him.

As far as possible observe carefully the positions of his lips, teeth, tongue, etc., while he speaks, and try to imitate these.

At the same time as you are learning the sounds, learn also the meaning of the words and sentences.

After a time the teacher should give the catch phrases and require the pupil to distinguish which word was used.

Later on the pupil should say the words, previously making out a list, and make the teacher write them down. He can then tell by comparing lists whether he says what he intends to say.

These exercises should be practised 20 minutes twice daily for six months, and then once daily till perfection.

PART II.—GUIDE TO CONVERSATION.

To the Pupil.—This Guide is for the teacher. Unless he is thoroughly conversant with English, it must be, as it ought in any case to be, translated into the teacher's vernacular, Panjabi.

To the Teacher.—It has been definitely settled by those who have studied the subject, that the only way to teach a language is by means of that language itself. Hence several principles must be followed: First, in teaching this Part II your method must be entirely oral. You must give every thing by word of mouth, as a mother does, when she repeats and repeats till the child can say the word. Men are but children of a larger growth; so far as teaching to pronounce correctly is concerned, teach your pupil as you would a child that is just beginning to talk. When we teach children to pronounce we try to get them to speak fluently, even though they may not be able to pronounce all the sounds accurately. So you must teach your pupil to be fluent, going over and over the same sentences till he knows them perfectly. Of course you will give him a lesson every day, at some other time, in accuracy, but do not worry him by correcting him more than two or three times in other lessons for the same mistake. Perhaps he does not see where his mistake lies, and if you cannot point it out to him, or if he cannot perceive it when you do, it only irritates him to hear you say a thing again and again, and not to know wherein his failure lies.

Second, you must teach him to speak by teaching a complete sentence, and repeating this sentence, just as you would say it to a child, until he is able to hear it rapidly spoken, and then he will be able to repeat it rapidly himself. If he cannot hear it when you say it rapidly, he cannot repeat it fluently himself.

Third, Grammar, or use of correct idioms, is also to be taught in the same way. If your pupil learns correct idioms, so that he is able to use them, he will copy them in his other speaking, but if you permit him to learn from incorrect models, he will speak

according to those incorrect models, and it will be his teacher's fault. A child speaks as he hears his father and mother speak, because their speech is his model.

Fourth, your pupil will speak what he hears spoken. IF YOU TEACH HIM TO HEAR and if he hears correct language, he will use it. If you do not teach him to hear, you are no teacher. If you hear him using a wrong expression, teach him the right one, and get him to repeat it ten, fifty, a hundred times, tlll it is firmly fixed in his memory. Never teach him words one by one, always teach them as they occur in sentences. If you think he has a very poor memory, that makes no difference, you must make him repeat till he cannot forget. Hence this is Rule IV. REPETITION IS THE SECRET OF SUCCESS.

Now in beginning you may think that you must speak English, but NO. Begin with the first question in the lessons, and say in your own Panjabi, What is this ? as you point to some object, a chair, a table, or a book, and answer your own question, always in your own language, THIS IS A CHAIR, THIS IS A BOOK. When you have done this five or six times, then get him to point to the object and say, This is a chair, this is a book. When he can say it readily, let him answer you, as you point to the table, and ask, WHAT IS THIS? by saying to you, THIS IS A TABLE. Now ask the questions about the chair, the book, the table, and when he answers fluently, add another article, and ask about it, always reviewing the first familiar words. Ten new words are enough for one lesson, and count on it that in the next lesson he will forget or mix up half of the ten.

Keep a list of the words that you teach him day by day, and review them every day for the first two or three weeks. Then once in two weeks have a review, and if that is not often enough every week. No work must be left undone. No word not worth learning must be taught, and every word worth learning must be so well taught that it will come to mind at once. Make the pupil every now and then take the teacher's place and ask the questions. While he is learning the names of the common things about the room, articles of diet, clothing, furniture, of outdoor life, you may at the same time, and along with these, go on to

Lessons II, III, etc., and teach him ordinary action words such as eat, sleep, see, hear, smell, touch, catch, walk, sit, rise, etc., as detailed in the lessons.

These verbs will eventually be taught in three tenses, present, past and future, but at first in only one.

You must teach the prepositions, the numerals, buying, selling, giving change, etc., for one or two hours daily. In fact, you should teach him the language by action and by pantomime.

Every day, before you come to teach, you must review the word lists and conversations of the preceding lessons, as well as those of the new lesson, so that you may recall the words that are familiar to him, and use them and them only, and may know exactly what is to be taught in the remaining lessons.

Ten new words daily will make 250 words a month. In six months he will have 1500 words, quite enough to enable a man to speak on all ordinary subjects. Of course he must get ten, fifteen, twenty thousand words to be a learned man in your language, but that is a matter of years, and all that is necessary for him the first year is to be able to use these 1500 words in their various forms according to the correct idiom. If he does this he will be able not only to converse but to address audiences.

Never discourage your pupil by telling him he cannot get a word, nor be discouraged about him. He has learned one language, as an ignorant child, surely he can learn another now that he has been educated. Learned men have proved that when someone is learning the words of a new language, which at first have no meaning to him, he will, in one hour, forget half of them, and over night he will forget two-thirds of them. So you must expect to repeat a word to him TEN times, before he is able to say it once, to have him repeat a sentence a hundred times before he can say it moderately well, to have him say his first sentences a thousand times, before they will come fluently, ten thousand times before he is able to make the difficult sounds smoothly and well. In teaching him pronunciation you must open your mouth widely to show him how and where the sounds are formed. Say them with the vowel "ā" rather than call them by name as, "āt, āg,

āk" rather than "**tē, gain, kāf,**" etc. Some sounds he will not be able to catch at first, but do not think him deaf. It is because he has never heard them before. Whisper these sounds to him or sing them for him. It may take him six months, or perhaps a year, of daily drill to learn them. First teach him to hear two similar sounds and to recognize the difference. Some people study English for five or ten years and cannot say some of our commonest sounds. In twelve months the student should be able to pronounce all the Panjabi sounds fluently and correctly.

Sometimes when you are teaching **kh, ch, ṭh, th, ph,** and he cannot distinguish them from **p, t, ṭ, c, k,** hold a bit of paper close to your lips and he will see the difference. Somehow, in some way, you must make him distinguish by the ear, and at the same time make him speak, so that even the old village women can understand what he is saying.

Get your pupil to memorise these sentences, which are just what people use in talking to one other. He should repeat them as rapidly as five syllables a second and keep this up for a month, and then he will not forget them. Do all this carefully and faithfully day by day, and soon people will say, How well this sahib is progressing.

You must use words so that he knows what you mean by them. Get him to use what he knows. If he knows something perfectly, he will be willing to use it. We learn to talk by talking. Follow the old adage, Practice makes perfect.

To the Pupil.—Ask your teacher to say the sentences, Did you catch that long whale? Did you catch that long wail? Did you catch that long veil? and perhaps he may appreciate your difficulty in apprehending some of the sounds he gives you.

The pupil ought to glance over the English of each lesson beforehand so that he may have a general idea of what is to come in it.

PART II.—SHORT SENTENCES.

Lesson I.

What is this ?	This is a table.	**Ēh kī e ?**	**Ēh mēz e.**
	This is a book.		**Ēh kitāb e.**
	This is a chair.		**Ēh kursī e.**
	This is a carpet.		**Ēh darī e.**
	This is a rug.		**Ēh g̱alīcā e.**
	This is a floor.		**Ēh farsh e.**
	This is a door.		**Ēh būhā e.**
	This is a window.		**Ēh bārī e.**
	This is a room.		**Ēh kamrā we.**
	This is matting.		**Ēh phūhṛ e.**

The teacher will ask these questions; the pupil should give a full answer. Later on the pupil may answer by giving merely the name, as 'table,' **mēz,** 'carpet,' **darī,** but at first, he must reply, **Ēh mēz e.**

These things will probably be present, but if at any time they are not, either pictures or the names of the articles, written on cardboard slips, must be used, and the teacher can point as he asks the question.

Ten new words are enough for one lesson, yet Lesson I is not to be finished before II is taken up; it is rather to be carried on at the same time. These lists are not exhaustive, and anything missing may be added, only see to it that each list is kept and practised until perfection is attained.

List 2. Dish, plate, knife, spoon, fork, cup, glass, water, tea, coffee.

Fihrist 2. **Ḍīs, plēṭ, churī, cammac, kāṇṭā, piālā, gilās, pāṇī, cāh, kāfī.**

List 3. House, verandah, dining-room, bed-room, bath-room, office, drawing-room, pantry, kitchen, store-room.

Fihrist 3. **Ghar, barāṇḍā, khāṇā-kamrā, saūṇā-kamrā, g̱usl-k̲h̲ānā, daftar, gōḷ-kamrā, bōtal-k̲h̲ānā, bōarcī-k̲h̲ānā, gudām.**

List 4. Bread, butter, meat, rice, fruit, peas, vegetables, potatoes, onions, chicken, porridge.

Fihrist 4. **Rōṭī, makkhaṇ, mās, caul, phal, maṭar, sabzī, ālū, gaṇḍhe, kukkṛī, daḷīyā.**

List 5. Sugar, salt, black pepper, red pepper, sauce, vinegar, gravy, soup, curry, walnuts, sweets, rice cooked in milk.

Fihrist 5. **Khaṇḍ, lūṇ, kāḷī marc, lāl marc, sā̃s, sirkā, grēbī, shurūā, kārī, akhrōṭ, miṭhāī, khīr.**

List 6. Paper, ink, pen, post, newspaper, pencil, letter, post office, postman, stamp.

Fihrist 6. **Kāgaz, siāhī, par, ḍāk, akhbār, pinsal, ciṭṭhī, ḍāk-khānā, ḍāk-wāḷā, ṭikaṭ.**

List 7. Couch, curtain, wall, book-case, cup-board, box, luggage, bedding, handbag.

Fihrist 7. **Kauc, paṛdā, kandh, almārī, almārī, bakas, asbāb, bistrā, thailī.**

List 8. Broom, duster, shovel, tongs, brush, hat, clothes, dress, coat, shoes.

Fihrist 8. **Jhāṛū, jhāṛan, kaṛch, uccā, burs, ṭōpī, kapṛē, ḍrēs, kōṭ, juttī.**

List 9. Train, station, ticket, carriage, fare, railway, porter, guard, engine, luggage-van, booking-clerk, "class," luggage-receipt.

Fihrist 9. **Gaḍḍī, sṭēshan, ṭikaṭ, gaḍḍī, karāyā, laiṇ, kulī, gāḍ, iñaṇ, brēk, ṭikaṭ-wāḷā-bābū, darjā, bilṭī.**

List 10. Hand, foot, nose, mouth, eye, ear, head, arm, face, leg, finger, toe, right, left.

Fihrist 10. **Hatth, pair, nakk, mū̃h, akkh, kann, sir, bā̃h, mū̃h, latt, uṅgaḷ, sajjā, khabbā.**

List 11. Hair, beard, moustache, elbow, knee, ankle, joint, back, breast, shoulder, stomach, waist.

Fihrist 11. **Wāḷ, dāṛhī, mucchā̃, arak, gōḍḍā, giṭṭā, jōṛ, kaṇḍ, hikk, mōṇḍhā, ḍhiḍḍh, lakk.**

List 12. Man, woman, child, boy, girl, horse, mare, colt, cow, calf, ox.

Fihrist 12. **Jaṇā, janānī, baccā, muṇḍā, kuṛī, ghōṛā, ghōṛī, wachērā, gā̃, wacchā, ḍhaggā.**

List 13. Donkey, buffalo, mule, camel, sheep, cart, buggy,

Fihrist 13. **Khōtā, majjh, khaccar, ūṭh, bhēḍḍī, gaḍḍā,**

coolie, wood, stone, coal, city, charcoal, shop.

bagghī, kulī, lakkaṛ, patthar, patthar dā kōḷā, shahr, kōḷā, haṭṭī.

List 14. Sheet, handkerchief, towel, pillow-case, blanket, mattress, pillow, shirt, undershirt, drawers, waistcoat, trousers, flannel, night-clothes, table-cloth, napkin, tray-cloth, cuffs, collar, skirt.

Fihrist 14. **Palaṅ dī cādar, rumāl, tauliā, takīe-dā uchāṛ, kambaḷ, gadēlā, takīā, kamīz, banaiṇ, drāz, phutūhī, patlūn, falālaiṇ, rāt-dē-kapṛē, mēz-dī-cādar, mēz-dā-tauliā, trēl dī cādar, kafā̃, kālar, sāyā.**

List 15. Servant, cook, scullion, water-man, groom, gardener, sweeper, table-servant, coachman, watchman, carpenter, blacksmith, pedlar.

Fihrist 15. **Naukar, khansāmā, masālcī, māshkī, sahīs, mālī, mehtar, k͟hidmatgār, sahīs, caukīdār, tark͟hāṇ, luhār, bakas-wāḷā.**

List 16. Stable, cow-stable, garden, road, thatch, keys, organ (piano), picture, flowers, flower-pot, roof.

Fihrist 16. **Astabal, kuṛh, bāg̱, sarak, chappar, kunjīā̃, wājā, taswīr, phull, gamlā, chatt.**

Lesson II.

Teacher, holding up a book, says, What is this? Say, This is a book.

Munshī. **Ēh kī e? Ākhō, ēh kitāb e.**

Pupil. This is a book.

Sāhb. **Ēh kitāb e.**

T. That's right. Give me the book. I take the book from you.

M. **Ṭhīk e, kitāb menū̃ deho. Maĩ tuhāḍḍe kōḷō̃ kitāb lainnā wā̃.**

T. I give you the book. Now put the book on the table.

M. **Maĩ tuhānū̃ kitāb dēnnā wā̃. Huṇ mēz utte rakkho.**

P. I take the book from you. Now I put it on the table.

S. **Maĩ tuhāḍḍe kōḷō̃ kitāb lainnā wā̃. Huṇ mēz utte rakkhnā wā̃.**

T., as he successively holds up pen, ink, pencil and paper, asks, What is this?

M. **Ēh kī e? Par, siāhī, pinsal, kāg̱az.**

P. This is a pen, ink, paper, pencil.

S. **Ēh par e, siāhī, pinsal, kāg̱az.**

T. Give me the pen. That is right (as the pupil hands it). Now give me the paper, the book, the ink, the pencil.

M. **Menū̃ par deho. Ṭhīk e. Huṇ kāg̱az deho, kitāb, siāhī, pinsal.**

P. says with each, I give you the pen, etc.

S. **Maĩ tuhānū̃ dēnnā wā̃.**

T. Where is the book? Say, The book is on the table.

M. **Kitāb kitthe we? Ākhō, Kitāb mēz utte we.**

P. The book is on the table.

S. **Kitāb mēz utte we.**

T. Where is the pen?

M. **Par kitthe we?**

P. The pen is on the table.

S. **Par mēz utte we.**

T. Where is the ink?

M. **Siāhī kitthe we?**

P. The ink is on the book.

S. **Siāhī kitāb utte we.**

T. Where is the paper?

M. **Kāg̱az kitthe we.**

P. The paper is on the table.

S. **Kāg̱az mēz te we.**

T. (putting it on the chair), Where is the pen?

M. **Par huṇ kitthe we.**

P. The pen is now on the chair.

S. **Par huṇ kursī te we.**

T. And now?

M. **Te huṇ kitthe?**

P. Now it's on the carpet.

S. **Huṇ darī te we.**

T. Where is the table?

M. **Mēz kitthe we?**

P. The table is on the carpet.

S. **Mēz darī te we.**

T. Where is the carpet?

M. **Darī kitthe we?**

P. The carpet is on the floor.

S. **Darī farsh utte we.**

T. Where is the ink? Now where?

M. **Siāhī kitthe we? Huṇ kitthe?**

P. The ink is on the chair (the carpet, the floor, the table).

S. **Siāhī kursī te we (darī, farsh, mēz).**

T. Where is the pencil? Where is the paper?

M. **Pinsal kitthe we? Kāg̱az kitthe we?**

P. The pencil is on the table. The paper is too.	*S.* **Pinsal mēz te we. Kāgaz bī mēz te we.**
T. Where are the paper and pencil?	*M.* **Pinsal te kāgaz kitthe nẽ?**
P. The paper and pencil are on the table.	*S.* **Pinsal te kāgaz mēz te nẽ.**
T. Where are the pen and ink (bottle)?	*M.* **Kalam dawāt kitthe we?**
P. The pen and ink (bottle) are on the table.	*S.* **Kalam dawāt mēz te we.**

The teacher and pupil should exchange places, and the pupil should ask the questions.

Lesson III.

Teacher. Where is the chair (table, door, window, pen, carpet, hat, rug, etc., etc.)?	*Munshi.* **Kursī kitthe we (mēz, būhā, darī, bārī, kalam, ṭōpī, galīcā)?**
Pupil. This is the chair,	*Sāhb.* **Ēh kursī e.**

etc. (pointing to each article in turn as the question is asked).

It is one great point of the teaching to get the pupil to understand when he is spoken to as rapidly as Panjabis speak to one another. Hence the pupil must be asked the questions until he can answer very rapidly, just as fast as the teacher can ask. It will need a great many reviews to attain this end, but it is imperative that it should be attained.

The teacher should prepare these lessons for teaching, since, although they are easy, it is not easy to teach them properly.

Lesson IV.

Teacher. Do you know what this is?	*Munshī.* **Tuhānū̃ patā e paī ēh kī e?**
Pupil. A chair.	*Sāhb.* **Kursī e.**
T. Say, I know what it is. It is a chair.	*M.* **Ākhō, āhō menū̃ patā e, ēh kursī e.**
P. I know what it is. It is a chair.	*S.* **Āhō, menū̃ patā e, ēh kursī e.**

T. Do you know what this is? Say, Yes, I know.	*M.* **Tuhānū̃ patā e paī ēh kī e? Ākhō, āhō, patā e.**
P. Yes, I know. It is a book.	*S.* **Āhō patā e. Ēh kitāb e.**
T. Madam, do you know what this is?	*M.* **Mēmsāhb, tuhānū̃ patā e paī ēh kī e?**
P. Yes I know. It is a pen.	*S.* **Āhō patā e. Ēh par e.**

T., in like manner, should ask about the other articles in the room, and require a complete answer from the pupil; then get the pupil to ask about the same articles.

T. Do you know Panjabi?	*M.* **Tuhānū̃ Panjābī aundī e?**
P. No, I do not know Panjabi. I know English.	*S.* **Nehī̃, menū̃ Panjābī nehī̃ aundī. Menū̃ Aṅgrēzī aundī e.**
T. Do you speak English? Say, I speak English.	*M.* **Aṅgrēzī bōl sakde o? Ākhō, Aṅgrēzī bōl saknā wā̃.**
P. I speak English.	*S.* **Aṅgrēzī bōl saknā wā̃.**
T. You understand Panjabi, don't you?	*M.* **Tusī̃ Panjābī samjhde o nā?**
P. No, I do not understand Panjabi well.	*S.* **Nehī̃, maī̃ caṅgī tarhā̃ nehī̃ samjhdā.**
T. Say it again. Did you understand?	*M.* **Phēr ākhō; gall samajh leī e?**
P. I did not understand.	*S.* **Nehī̃ samjhī.**
T. Say again, I do not understand very well.	*M.* **Phēr ākhō, maī̃ caṅgī tarhā̃ nehī̃ samjhdā.**
P. I do not understand very well.	*S.* **Maī̃ caṅgī tarhā̃ nehī̃ samjhdā.**
T. Well done. Now you understand.	*M.* **Shābāsh. Huṇ tā̃ samajh āī**
P. Yes, I understand.	*S* **Āhō, samajh āī.**
T. Do you speak Persian?	*M.* **Tuhānū̃ Fārsī aundī e?**
P. No, I do not.	*S.* **Nehī̃, nehī̃ aundī.**

Lesson V.

1. *T.* (Holding a book). What is this? *P.* A book.	1. *M.* **Ēh kī e? *S.* Kitāb.**
2. *T.* (Putting it on the table). Where is the book? *P.* The book is on the table.	2. *M.* **Kitāb kitthe we?** *S.* **Kitāb mēz utte we.**
3. *T.* Where is the table? *P.* The table is in the room.	3. *M.* **Mēz kitthe we?** *S.* **Mēz kamrē wicc e.**
4. *T.* What is the table on? *P.* The table is on the carpet.	4. *M.* **Mēz kāh de utte we?** *S.* **Mēz darī utte we.**
5. *T.* Well done! Now where is the carpet? *P.* The carpet is on the floor.	5. *M.* **Bauht ṭhīk e. Acchā, darī kitthē we?** *S.* **Darī farsh utte e.**
6. *T.* Right again, where is the door? *P.* The door is in the wall.	6. *M.* **Ēh wī ṭhīk e. Būhā kitthē we?** *S.* **Būhā kandh wicc e.**
7. *T.* What is this? (holding his hat). *P.* That is a hat.	7. *M.* **Ēh kī e?** *S.* **Ōh ṭōpī e.**
8. *T.* What is this? (holding his watch). *P.* That is a watch.	8. *M.* **Ēh kī e?** *S.* **Ōh gharī e.**
9. *T.* Where is the watch? (putting it on the hat). *P.* The watch is on the hat.	9. *M.* **Gharī kitthē we?** *S.* **Gharī ṭōpī utte we.**
10. *T.* Sir, give me the book. *P.* Sir, I take the book and give it to you.	10. *M.* **Sāhb jī, menū̃ kitāb deho.** *S.* **Munshī jī, maĩ kitāb laike tuhānū̃ dēnnā wā̃.**
11. *T.* Take the book and put it on the table. *P.* I take the book and put it on the table.	11. *M.* **Kitāb nū̃ laike mēz utte rakkho.** *S.* **Maĩ kitāb laike mēz uttē rakhnā wā̃.**

12. *T.* Take it from the table and put it on the chair. *P.* I take it from the table and put it on the chair.

12. *M.* **Ōhnū̃ mēz tō̃ laike kursī utte rakkhō.** *S.* **Maĩ ōhnū̃ mēz tō̃ laikē kursī utte rakhnā wā̃.**

13. *T.* Madam, you take the book from the chair and put it on the table. *P.* I take the book from the chair and put it on the table.

13. *M.* **Miss Sāhb jī, kitāb nū̃ kursī tō̃ laikē mēz utte rakkh dehō.** *S.* **Maĩ kitāb nū̃ kursī tō̃ laikē mēz utte rakhnī ā̃.**

14. *T.* Madam, give the book to me, then take the book from me and give it to him. *P.* I take the book from you and give it to him.

14. *M.* **Miss Sāhb jī, menū̃ kitāb dehō, phēr mērē kōḷō̃ laike ōhnū̃ dehō.** *S.* **Maĩ tuhāḍḍē kōḷō̃ kitāb laike ōhnū̃ dēnnī ā̃.**

15. *T.* Sir, come here and take the book and put it on the bookcase. *P.* I put it on the bookcase.

15. *M.* **Sāhb jī, ētthē ākē kitāb laō te almārī uttē rakkhō.** *S.* **Maĩ ōhnū̃ almārī utte rakhnā wā̃.**

16. *T.* Sir, give me the pen and ink. *P.* I give you the pen and ink.

16. *M.* **Sāhb jī, mĕnū̃ kalam te siāhī dehō.** *S.* **Maĩ jī tuhānū̃ kalam te siāhī dēnnā wā̃.**

17. *T.* I now put the book on the floor. Where is it? *P.* It is on the floor.

17. *M.* **Huṇ maĩ kitāb farsh uttē rakhnā wā̃. Kitthe we?** *S.* **Farsh utte we.**

18. *T.* I put it on the table and I put the paper under the book. Where is the paper? P. It is under the book.

18. *M.* **Maĩ ōhnū̃ mēz te rakhnā wā̃, te kitāb hēṭh kāgaz rakhnā wā̃, kāgaz kitthe we?** *S.* **kāgaz kitāb hēṭh e.**

19. *T.* (As he puts the pen under the book). Where

19. *M.* **Kalam kitthe we?** *S.* **Kalam kitāb hēṭh e.**

is the pen? *P.* The pen is under the book. (Table, carpet, window, door, hat, watch, etc.).

(mēz, darī, bārī, būhā, ṭōpī, ghaṛī).

Lesson VI.

1. *T.* Sir, give the book to John? *P.* I give the book to John.

1. *M.* Sāhb jī, kitāb Hīre nū̃ dehō. *S.* Maī̃, kitāb Hīre nū̃ dēnnā wā̃.

2. *T.* Take the book from John and put it on the chair, then under the chair. *P.* I take the book from him and put it on the chair, now under it.

2. *M.* Hīre kōḷõ kitāb laikē kursī de utte rakkhō, phēr kursī dē hēṭh rakkhō. *S.* Maī̃ ōhde kōḷõ kitāb laikē kursī de utte rakkhnā wā̃ te huṇ kursī dē hēṭh rakkh-nā wā̃.

3. *T.* Where is the book? *P.* It is under the chair.

3. *M.* Kitāb kitthē we? *S.* Kursī de hēṭh e.

4. *T.* Put the book in the bookcase. *P.* I put the book in the book-case.

4. *M.* Kitāb nū̃ almārī wicc dharo. *S.* Maī̃ ōhnū̃ almārī wicc dharnā wā̃.

5. *T.* Put the paper in the book. *P.* does so. *T.* Now put it under the book.

5. *M.* Kāg̱az kitāb wicc rakkhō; huṇ kitāb de hēṭh rakkho.

6. *T.* Where is the book? *P.* I put it in the bookcase.

6. *M.* Kitāb kitthe we? *S.* Maī̃ ōhnū̃ almārī wicc dhareā sī.

7. *T.* Where is the paper? *P.* It is under the book.

7. *M.* Kāg̱az kitthe we? *S.* Kitāb hēṭh e.

8. *T.* Give me the pen and

8. *M.* Menū̃ kalam dawāt

	ink and put the paper on the chair. *P.* Very well.		dehō, te kāg̲az nū̃ kursī utte rakkhō. *S.* Caṅgī gall e.
9.	*T.* What is this? *P.* It is a book.	9.	*M.* Ēh kī e? *S.* Kitāb e.
10.	*T.* Right, and what is this? *P.* A book.	10.	*M.* Ṭhīk e, jī, te āh kī e? *S.* Kitāb.
11.	*T.* That is right, two books, one and one make two. Two books and one book make three books. Here are three books. What are these? *P.* These are books, three books.	11.	*M.* Ṭhīk e, dō kitābā̃. Ikk te ikk dō. Dō kitābā̃ te ikk kitāb trai kitābā̃ hoīā̃. Āh wek̲h̲ā̃ trai kitābā̃ nē̃. Ēh kī nē̃? *S.* Ēh kitābā̃ nē̃, trai kitābā̃.
12.	*T.* This is a chair. These are two chairs, these are three chairs. What are these? *P.* These are chairs.	12.	*M.* Ēh kursī e, ēh dō kursīā̃ nē̃. Ēh trai kursīā̃ nē̃. Ēh kī nē̃? *S.* Ēh kursīā̃ nē̃.
13.	*T.* One table, two tables, three tables. What do we say? *P.* We say one table, two tables, three tables.	13.	*M.* Ikk mēz, dō mēz, trai mēz. Asī̃ kis tarhā̃ āhnnē ā̃? *S.* Asī̃ āhnnē ā̃ ikk mēz, dō mēz, trai mēz.
14.	*T.* (As he points to the chair). What do we say? *P.* One chair, two chairs, three chairs.	14.	*M.* Asī̃ kī āhnnē ā̃? *S.* Ikk kursī, dō kursīā̃, trai kursīā̃.
15.	*T.* Pointing to his hat. What do we say? *P.* One hat, two hats, three hats.	15.	*M.* Asī̃ kī āk̲h̲nē ā̃? Ikk ṭōpī, dō ṭōpīā̃, trai ṭōpīā̃. *S.* Ikk ṭōpī, dō ṭōpīā̃, trai ṭōpīā̃.
16.	*T.* One watch, two watches, three watches.	16.	*M.* Ikk ghaṛī, dō ghaṛīā̃, trai ghaṛīā̃. *S.* Asī̃

P. We say one watch, two watches, three watches.	ākhnē ā̃ ikk gharī, dō gharīā̃, trai gharīā̃.
17. *T.* This is one book, there is another. This is large, that is small.	17. *M.* Ēh ikk kitāb e, ēh hōr kitāb e. Ēh waḍḍī e, ōh nikkī e.
18. *P.* Where is the large book? *T.* This is the small book. So with chairs, watches, tables. Also with other adjectives good, bad, big, little, and other nouns to show the use of the adjective with the noun.	18. *S.* Waḍḍī kitāb kitthe we. *M.* Waḍḍī kitāb ēh we. (kursī, gharī, mēz, caṅgā, māṛā, waḍḍā, nikkā.)

Lesson VII.

1. *T.* What is this? *P.* A chair.	1. *M.* Ēh kī e? *S.* Kursī.
2. *T.* (As he seats himself) I sit on the chair, say "The teacher is sitting on the chair." *P.* The teacher is sitting on the chair.	2. *M.* Maĩ kursī te baih jānnā̃, ākhō munshī kursī te baiṭhā e. *S.* Munshī kursī te baiṭhā e.
3. *T.* Who is sitting on that chair (pointing to the one on which the Pupil is seated). *P.* I am sitting on this chair.	3. *M.* Ōs kursī te kauṇ baiṭhā e? Ēs kursī te maĩ baiṭhā wā̃.
4. *T.* What is Madam sitting on? *P.* Madam is sitting on a chair.	4. *M.* Miss sāhb kāhde te baiṭhē nē̃. *S.* Miss sāhb kursī te baiṭhē nē̃.
5. *T.* What are we all sitting on? *P.* We are all sitting on chairs.	5. *M.* Asī̃ sārē kāhde te baiṭhē ā̃. *S.* Asī̃ sārē kursīā̃ te baiṭhē ā̃.
6. *T.* Sir, what are you	6. *M.* Sāhb jī tusī̃ kāhde

sitting on? *P.* I am sitting on a chair.	te baiṭhē o. *S.* Maĩ kursī te baiṭhā wā̃.
7. *T.* What is the gentleman sitting on? *P.* He is sitting on a chair.	7. *M.* Sāhb kāhde te baiṭhē nẽ. *S.* Kursī te baiṭhe nẽ.
8. *T.* Who is sitting on that chair? *P.* Madam is sitting on that chair.	8. *M.* Ōs kursī te kauṇ baiṭhā e? *S.* Ōs kursī te Miss sāhb baiṭhē nẽ.
9. *T.* (As he rises) I rise from my chair, now I sit down, what do I do? *P.* Teacher rises from his chair. Teacher sits down on his chair.	9. *M.* Maĩ kursī tõ uṭṭhnā wā̃, huṇ maĩ baih jānnā̃. Maĩ kī karnā wā̃? *S.* Munshī horī kursī tõ uṭṭhdē nẽ, munshī horī kursī te baih jānde nẽ.
10. *P.* You rise. *T.* I rise from my chair. *P.* Sit down. *T.* I sit down on my chair.	10. *S.* Tusī̃ uṭṭho. *M.* Maĩ kursī tõ uṭṭhnā wā̃. *S.* baih jāō. *M.* Maĩ kursī te baih jānnā̃.
11. *P.* Rise and take the book. *T.* I rise and take the book.	11. *S.* Uṭṭhke kitāb lĕllaō. *M.* Maĩ uṭṭhkē kitāb lĕllainnā wā̃.
12. *P.* Give it to Madam and sit down. *T.* I give it to Madam and sit down.	12. *S.* Miss sāhb nū̃ dē deō te baih jaō. *M.* Maĩ ōhnā̃ nū̃ dēnnā wā̃ te baih jānnā wā̃.
13. *T.* Is this a Panjabi or an English Book? *P.* It is an English book.	13. *M.* Ēh Panjābī kitāb e ke Aṅgrēzī? *S.* Aṅgrēzī kitāb e.
14. *T.* Is it a big or a little book? *P.* It is a little book.	14. *M.* Waḍḍī kitāb e ke nikkī. *S.* Nikkī kitāb e.
15. *T.* Is it a good book? *P.* Yes, it is a good book.	15. *M.* Caṅgī kitāb e? *S.* Āhō caṅgī kitāb e.

16. *T.* Is that a bad book? *P.* No it is not a bad book, it is a good book.	**16.** *M.* **Ōh burī kitāb e?** *S.* **Nehĩ, burī kitāb nehĩ, caṅgī kitāb e.**
17. *T.* Is this a good watch? *P.* No, it is not a *very* good watch.	**17.** *M.* **Ēh caṅgī ghaṛī e?** *S.* **Nehĩ, bauht caṅgī ghaṛī nehĩ.**
18. *T.* Is this a good chair? *P.* Yes, it is a good chair.	**18.** *M.* **Ēh caṅgī kursī e?** *S.* **Āhō caṅgī kursī e.**
19. *T.* Is this a good table? *P.* Yes, it is a good table.	**19.** *M.* **Ēh caṅgā mēz e?** *S.* **Āhō caṅgā mēz e.**

The teacher should get the pupil to ask a lot of these questions and see to it that he is able to ask as well as to answer.

Lesson VIII.

1. *T.* I am sitting on my chair. Who is sitting on that chair? *P.* I am sitting on this chair.	**1.** *M.* **Maĩ apṇī kursī te baiṭhā wā̃. Ōs kursī te kauṇ baiṭhā ē?** *S.* **Ēs kursī te maĩ baiṭhā wā̃.**
2. *T.* Say we are sitting on our chairs. *P.* We are sitting on our chairs.	**2.** *M.* **Ākhō asī̃ apṇīā̃ kursīā̃ te baiṭhe ā̃.** *S.* **Āsī̃ apṇīā̃ kursīā̃ te baiṭhe ā̃.**
3. *T.* You are sitting on your chair. *P.* You are sitting on your chair.	**3.** *M.* **Tusī̃ apṇī kursī te baiṭhe ō.** *S.* **Tusī̃ apṇī kursī te baiṭhe ō.**
4. *T.* He is sitting on his chair. *P.* Yes, he is sitting on his chair.	**4.** *M.* **Ōh apṇī kursī te baiṭhe nẽ.** *S.* **Āhō ōh apṇī kursī te baiṭhe nẽ.**
5. *T.* (Pointing to the lady). She is sitting on her chair. *P.* Yes, she is sitting on her chair.	**5.** *M.* **Ōh apṇī kursī te baiṭhe nẽ.** *S.* **Āhō ōh apṇī kursī te baiṭhe nẽ.**

6. *T.* They are sitting on their chairs. *P.* Yes, they are sitting on their chairs.

6. *M.* **Ōh apṇiā̃ kursiā̃ te baiṭhe nẽ.** *S.* **Āhō, ōh apṇiā̃ kursiā̃ te baiṭhe nẽ.**

7. *T.* You are sitting on your chair. *P.* Yes, you are sitting on your chair.

7. *M.* **Tusī̃ apṇī kursī te baiṭhe ō.** *S.* **Āhō tusī̃ apṇī kursī te baiṭhe ō.**

The pupil should be able to say this conjugation easily and readily.

8. *T.* I rise from my chair and go to the door. Now you say it. *P.* I rise from my chair and go to the door.

8. *M.* **Maĩ kursī tõ uṭṭhke būhē tīkar** (or **wall) jānnā wā̃. Huṇ tusī̃ ākhō.** *S.* **Maĩ kursī tõ uṭṭhke būhē tīkar** (or **wall**) **jānnā wā̃.**

9. *T.* I open and shut the door and go and sit down on my chair. You say it. *P.* I open and shut the door and go and sit down on my chair.

9. *M.* **Maĩ būhā lāhkē mārnā wā̃, te kursī te jākē baih jānnā wā̃. Tusī̃ akhō.** *S.* **Maĩ būhā lāhke mārnā wā̃, tē kursī te jākē baih jānnā wā̃.**

10. *T.* I take a book from the table and put it on the chair. *P.* I take a book and put it on the chair.

10. *M.* **Maĩ mēz tõ kitāb laike kursī te rakkhnā wā̃.** *S.* **Maĩ mēz tõ kitāb laike kursī te rakkhnā wā̃.**

11. *T.* I see a book. Do you see it? *P.* Yes, I see it, it is a Panjabi book.

11. *M.* **Maĩ ikk kitāb wēkhnā wā̃. Tusī̃ ōh kītāb wēkhdē ō?** *S.* **Āhō wēkhnā wā̃, Panjābī kitāb e.**

12. *T.* (Pointing to the table). Say I see the table. *P.* I see the table.

12. *M.* **Ākhō, maĩ mēz nū̃ wēhnnā wā̃.** *S.* **Maĩ mēz nū̃ wēhnnā wā̃.**

13. *T.* Now this (pointing to the chair). *P.* I see the chair.

13. *M.* **Huṇ ēh.** *S.* **Maĩ kursī nū̃ wēhnnā wā̃.**

T. Now this (pointing to the rug). *P.* I see the rug.

M. **Huṇ ēh.** *S.* **Maĩ galīcā wēhnnā wā̃.**

14. *T.* And this, and this, (as he points to the door, window, watch, hat, etc.).

14. *M.* **Te ēh, tē ēh, (būhā, bārī, gharī, ṭōpī.)**

Lesson IX.

The teacher will get the following articles and so drill on them that the pupil cannot fail to remember the names.

Wood, fire, match, lamp, oil: also the words call, do, burn, for, from.

Lakkaṛ, agg, tīllī, battī, tēl. Saddṇā, karnā, balṇā, laī, wāste, tō̃.

1. *T.* (Showing the wood.) What is this? *P.* I do not know what it is in Panjabi.

1. *M.* **Ēh kī e?** *S.* **Menū̃ patā nehī̃ pai Panjābī wicc ōhnū̃ kī āhndē nē̃.**

2. *T.* We call it wood. *P.* We call it wood, it is wood.

2. *M.* **Asī̃ ēhnū̃ lakkaṛ āhnnē ā̃.** *S.* **Asī̃ ēhnū̃ lakkaṛ āhnnē ā̃, lakkaṛ e.**

3. *T.* (Showing a match.) We call this a match. What is it? *P.* We call it a match.

3. *M.* **Ēhnū̃ tīllī ākhnē ā̃. Kī e?** *S.* **Ēhnū̃ tīllī ākhnē ā̃.**

4. *T.* What is this? What do you call it? *P.* We call it a— *T.* A lamp. *P.* Yes, we call it a lamp.

4. *M.* **Ēh kī e? Ēhnū̃ kī āhndē ō?** *S.* **Ēhnū̃ asī̃ āhnnē ā̃—***M.* **battī.** *S.* **Āhō, ēhnū̃ asī̃ battī āhnnē ā̃.**

5. *T.* Look in the lamp, that is oil. There is oil in the lamp. What

5. *M.* **Battī wicc wēkhō, ōh tēl e; battī wicc tēl e. Kī e?** *S.*

is it? *P.* We call it oil, there is oil in the lamp.	Ōhnū̃ tēl āhnnē ā̃, battī wicc tēl e.
6. *T.* I take a match and light it and set fire to the wick. I light the lamp. What do I do? *P.* You light the lamp.	6. *M.* Maĩ tīllī laikē bāḷnā wā̃, te battī nū̃ lānnā wā̃, maĩ battī bāḷnā wā̃. Maĩ kī karnā wā̃. *S.* Tusī̃ battī bāḷde ō.
7. *T.* You light the lamp. *P.* (Striking a match lights the lamp.) *T.* That is well done. What is this? *P.* Wood.	7. *M.* Huṇ tusī̃ bāḷō. Ēh caṅgā kītā e. Ēh kī e? *S.* Lakkaṛ.
8. *T.* Yes, I take the wood and hold it in the lamp and it burns. The wood burns, what does the wood do? *P.* The wood burns.	8. *M.* Āhō jī, maĩ lakkaṛ laikē battī utte phaṛī rakkhnā wā̃, tē ōh baḷ paindī e. Lakkaṛ baḷ paindī e, lakkaṛ kī kardī e? *S.* Lakkaṛ baḷ paindī e.
9. *T.* See the wood, it is burning. This we call fire or flame. *P.* This is called fire.	9. *M.* Lakkaṛ nū̃ wēkhō, ōh baḷdī e paī. Ēh nū̃ asī̃ agg yā̃ lāṭ ā<u>kh</u>nē ā̃. Kī e? *S.* Ēh agg we.
10. *T.* We say, too, the lamp is burning. *P.* The lamp is burning.	10. *M.* Ēh wī asī̃ ā<u>kh</u>ne ā̃ paī battī baḷdī e. *S.* Battī baḷdī e.
11. *T.* What is this? *P.* It is oil.	11. *M.* Ēh kī e? *S.* Ēh tēl e.
12. *T.* What is oil for? *P.* Oil is for burning.	12. *M.* Tēl kāh de wāstē hundā e? *S.* Tēl bāḷaṇ wāstē hundā e.
13. *T.* Yes, it burns in the	13. *M.* Āhō jī, battī wicc

	lamp. *P.* What is the lamp for?		**baḷdā e.** *S.* **Battī kāh de wāstē e?**
14.	*T.* The lamp is for light. What is the wood for? *P.* The wood is for burning.	**14.**	*M.* **Battī lō wāstē e, lakkaṛ kehṛe kamm wāstē e?** *S.* **Lakkaṛ bāḷaṇ wāstē e.**
15.	*T.* Right, what is the match for? *P.* The match is to light the fire.	**15.**	*M.* **Ṭhīk e, tīllī kāh de laī e?** *S.* **Tīllī agg bāḷaṇ laī e.**
16.	*T.* Yes, that is right, we strike a match and light the lamp for light. We also burn the wood for cooking or for heat. *P.* What is the chair for?	**16.**	*M.* **Ṭhīk e, lō wāstē asī̃ tīllī bāḷkē battī bāḷnē ā̃. Lakkaṛ asī̃ yā̃ rōṭī pakāṇ wāstē yā̃ agg sēkkaṇ wāstē bāḷnē ā̃.** *S.* **Kursī kāh de wāstē we?**
17.	*T.* The chair is for sitting on. What is the table for? *P.* We sit at the table.	**17.**	*M.* **Kursī baihṇ wāstē we. Mēz kāhde wāstē we?** *S.* **Mēz te asī̃ baihnnē ā̃.**
18.	*T.* What is the door for? *P.* We go in at the door.	**18.**	*M.* **Būhā kāhde wāstē we?** *S.* **Asī̃ būhē rāh waṛnē ā̃.**

(It may be necessary for the teacher to help in answering.) The teacher should ask this same question about all the articles with which the pupil is familiar. It is not necessary that the pupil should learn new words, rather he should use those he knows.

Lesson X.

The teacher should use pantomime to explain the words. We learn words in our own tongue by being able to understand them from their connection or by hearing them in connection with some action.

1. *T.* What is this? *P.* A room. *T.* Is the room clean? *P.* "Clean"? I do not understand.	1. *M.* **Ēh kī e.** *S.* **Kamrā.** *M.* **Kamrā sāf e?** *S.* **'Sāf' dā nĕhī̃ mĕnū̃ patā laggdā.**
2. *T.* (Soiling his finger with pencil, etc. and showing a clean and a soiled finger). This finger is clean, this finger is not clean. (Showing handkerchiefs). This handkerchief is clean, this is not clean. Now is the room clean? *P.* Yes, the room is clean.	2. *M.* **Ēh uṅgaḷ sāf e, ēh uṅgaḷ sāf nĕhī̃. Ēh rumāl sāf e, ēh sāf nĕhī̃ e. Huṇ, kamrā sāf e?** *S.* **Āhō kamrā sāf e.**
3. *T.* (Showing a book.) Is the book clean? *P.* Yes, the book is clean.	3. *M.* **Ēh kitāb sāf e?** *S.* **Āhō kitāb sāf e.**
4. *T.* Who cleans the room? I will tell you. The servant. Who? *P.* The servant. The servant cleans the room.	4. *M.* **Kamre nū̃ sāf kauṇ kardā e? Maĩ tuhānū̃ dassnā̃, naukar. Kauṇ?** *S.* **Naukar. Naukar kamre nū̃ sāf kardā e.**
5. *T.* How does he clean the room? I will tell you. He cleans it thus (imitates sweeping and dusting and says), He sweeps the floor and dusts the furniture—the chairs, table, doors, bookcase. Now is the room clean? *P.* Yes, the room is clean.	5. *M.* **Ōh kis tarhā̃ kamrā sāf kardā e? Maĩ tuhānū̃ dassnā̃, es tarhā̃ kardā e. Darī te jhāṛū phērdā e, te mēzā̃ kursīā̃ nū̃ jhāṛ pōc kardā e (kursīā̃, mēz būhē, almārī), huṇ kamrā sāf e?** *S.* **Āhō kamrā sāf e.**
6. *T.* How does he clean it? *P.* He cleans with a	6. *M.* **Kis tarhā̃ sāf kardā ē?** *S.* **Bhārī te**

broom and duster. *P.* He cleans it with a broom and duster.	jhāṛan nāḷ sāf kardā e. (Inquire jhāṛū, bhārī).
7. *T.* Please tell me. *P.* I will tell you. He sweeps the floor and dusts the tables, doors, windows.	7. *M.* Tusī̃ mēnū̃ dassō. *S.* Maĩ tuhānū̃ dassnā̃, ōh jhāṛū phērdā e te kursīā̃, mēzā̃, būhēā̃, bārīā̃ nū̃ jhāṛ pōc kardā e.
8. *T.* What is on your shoes? *P.* Dust.	8. *M.* Tuhāḍḍī juttī te kī e? *S.* Dhūṛ.
9. *T.* Who cleans your shoes? *P.* The servant cleans my shoes.	9. *M.* Tuhāḍḍī juttī kauṇ sāf kardā e? *S.* Naukar juttī sāf kardā e.
10. *T.* How does he clean them? *P.* He cleans them with a brush.	10. *M.* Kis tarhā̃ sāf kardā e? *S.* Burs nāḷ sāf kardā e.
11. *T.* What is this? *P.* It is my hat.	11. *M.* Ēh kī e? *S.* Mērī ṭōpī e.
12. *T.* Who cleans your hat? *P.* I clean it with a brush.	12. *M.* Tuhāḍḍī ṭōpī nū̃ kauṇ sāf kardā e? *S.* Maĩ ehnū̃ āpī burs nāḷ sāf karnā wā̃.
13. *T.* How do you clean your clothes? *P.* Some we brush and some we wash.	13. *M.* Tuhāḍḍe kapṛe kīkaṇ sāf karīde nē̃? *S.* Kise kise nū̃ burs nāḷ sāf karne ā̃, kise kise nū̃ dhuānne ā̃.
14. *T.* Who washes your clothes? *P.* A woman and her son.	14. *M.* Tuhāḍḍe kapṛē kauṇ dhōndā e? *S.* Ikk dhōbaṇ te ōhdā puttar.
15. *T.* This is a handkerchief. I give it to the washerman. He washes it with soap and water and makes it clean. He gives clean clothes to	15. *M.* Ēh rumāl e. Maĩ dhōbē nū̃ dēnnā wā̃, ōh sabūn te pāṇī nāḷ dhōkē sāf kardā e. Sāf kapṛē ōh sānū̃ dēndā e, asī̃ ōhnū̃

us and we give him money. *P.* Yes, he cleans our clothes and we give him money.

paise dēnnē ā̃. *S.* **Āhō ōh sāḍḍē kapṛē dhōndā e, te asī̃ ōhnū̃ paisē dēnnē ā̃.**

16\. *T.* What do you eat from? *P.* We eat from plates.

16. *M.* **Tusī̃ rōṭī kāh de wicc khānde ō.** *S.* **Asī̃ bhāṇḍeā̃ wicc khānnē ā̃.**

17\. *T.* Who washes the plates? *P.* The water-carrier washes the plates.

17. *M.* **Bhāṇḍeā̃ nū̃ kauṇ dhōndā e?** *S.* **Māshkī bhāṇḍeā̃ nū̃ dhōndā e.**

18\. *T.* Who washes your face and hands? *P.* I wash my own face and hands.

18. *M.* **Tuhāḍḍā mū̃h hatth kauṇ dhōndā e?** *S.* **Mū̃h hatth maĩ āpē dhōnnā wā̃.**

Lesson XI.

The teacher should procure a cup, saucer, knife, fork, spoon, plate, teapot, teaspoon, medium and large spoons, sugar.

1\. *T.* (Showing a cup.) This is a vessel, (a saucer) this too is a vessel, (a plate) this also is a vessel, three vessels. What are these? *P.* Vessels.

1. *M.* **Ē̃h bhāṇḍā e, ēh wī bhāṇḍā e, ēh wī bhāṇḍā e, trai bhāṇḍē. Ē̃h kī nē̃?** *S.* **Bhāṇḍē.**

2\. *T.* Yes, they are vessels. This is a cup. What is it? *P.* It is a cup.

2. *M.* **Āhō jī, bhāṇḍē nē̃, Ē̃h piālā we, kī e?** *S.* **Piālā we.**

So for the rest, though these should have been taught beforehand from the lists in Lesson I. Having reviewed them all to see that the pupil is familiar with them, and having set them all on the table,

3\. *T.* I see a cup. This is a cup. I see a knife. This is a knife. Pupil

3. *M.* **Maĩ piālā wēkhnā wā̃. Ē̃h piālā we, maĩ churī wēkhnā wā̃.**

points out each as it is asked for. Now show me a cup. (*P.* A knife).

Ēh churī e. Huṇ mĕnū̃ piālā wikhāō. *S.* **Mĕnū̃ churī wikhāō.**

4. Teacher (pretending, or better actually performing). Here is the teapot, I put in some hot water, I throw it out, I put in tea, I pour in hot water; let it draw, the tea is made. I put tea into the cup, I drink the tea.

4. *M.* **Ēh cāhpōcī e, maĩ tattā pāṇī pānnā, maĩ ohnū̃ ḍōhl chaḍḍnā, maĩ cāh pānnā wā̃, maĩ tattā pāṇī pānnā wā̃; ēhnū̃ raṇg ā laiṇ dehō, cāh tiār e, maĩ piālē wicc cāh pānnā wā̃, maĩ cāh pī lennā wā̃.**

The teacher should lead the pupil through these stages, then procuring some eatable and a plate should go through the process of eating explaining each action.

5. *T.* (Taking up a teaspoon and a large spoon.) This spoon is large and this is small. *P.* This spoon is large and this is small.

5. *M.* **Ēh cammac waḍḍā e, ēh nikkā e.** *S.* **Ēh cammac waḍḍā e, ēh nikkā e.**

6. *T.* These are 3 spoons, this is large, this is smaller, this is medium.

6. *M.* **Ēh trai cammac nẽ, ēh waḍḍā e, ēh ōdū̃ nikkā e, ēh wishkārlē mēḷ dā we.**

7. *T.* Is the cup small? *P.* Yes, the cup is small.

7. *M.* **Piālā nikkā e?** *S.* **Āhō, piālā nikkā e.**

8. *T.* Is the plate small? *P.* No, the plate is not small.

8. *M.* **Plēṭ nikkī e?** *S.* **Nĕhī̃, plēṭ nikkī nĕhī̃.**

9. *T.* Is this spoon small? *P.* No, that is large.

9. *M.* **Ēh cammac nikkā e?** *S.* **Nā, ōh waḍḍā e.**

10. *T.* Is this book large? *P.* No, the book is small.

10. *M.* **Ēh kitāb waḍḍī e?** *S.* **Nĕhī̃, kitāb nikkī e.**

11. *T.* Is the watch large? *P.* No, my watch is small.

11. *M.* **Ghaṛī waḍḍī e?** *S.* **Nĕhī̃, mērī ghaṛī nikkī e.**

12. *T.* Is this chair large? *P.* No, it is not large, that one is large.

12. *M.* **Ēh kursī waḍḍī e?** *S.* **Nĕhī̃ ēh waḍḍī nehī̃ e, ōh waḍḍī e.**

13. *T.* Is the table large? *P.* Yes, it is large.

13. *M.* **Mēz waḍḍā e?** *S.* **Āhō waḍḍā e.**

14. *T.* Is the room large? *P.* Yes, it is large.

14. *M.* **Kamrā waḍḍā e?** *S.* **Āhō, waḍḍā e.**

The teacher should get the pupil to ask these questions about the various articles in the room, seeing that the right gender of the adjective is used with each noun, and remembering that what the pupil needs is to learn how to use the words he already knows.

Lesson XII.

1. *T.* (Pointing to his eye.) What is this? It is my eye. *P.* It is my eye.

1. *M.* **Ēh kī ē? Mērī akkh e.** *S.* **Mērī akkh e.**

2. *T.* Oh no, you must not say it is my eye, but it is your eye. *P.* It is your eye.

2. *M.* **Nā jī, 'mērī akkh nā ākhō, aiñ ākhō 'tuhāḍḍī akkh e.'** *S.* **Tuhāḍḍī akkh e.**

3. *T.* That's right, this is my eye, and that is your eye. I see with my eyes. What do you do with your eyes? *P.* I see with my eyes.

3. *M.* **Ṭhīk e, ēh mērī akkh e, ōh tuhāḍḍī akkh e, maī akkhā̃ nāḷ wēkhnā wā̃, tusī̃ akkhā̃ nāḷ kī karde o?** *S.* **Maī akkhā̃ nāḷ wēkhnā wā̃.**

4. *T.* Right, what do I do with my eyes? *P.* You see with your eyes.

4. *M.* **Ṭhīk e, maī akkhā̃ nāḷ kī karnā wā̃?** *S.* **Tusī̃ akkhā̃ nāḷ wēhndē ō.**

5. *T.* I see with one eye, now I see with two eyes. Say it. *P.* I see with one eye, now I see with two eyes.

5. *M.* **Maĩ ikk akkh nāḷ wēhnnā wā̃, huṇ dū̃h akkhī̃ wēhnnā̃. Tusī̃ wī ākhō.** *S.* **Maĩ ikk akkh nāḷ wēhnnā wā̃, huṇ dū̃h akkhī̃ wēhnnā̃.**

6. *T.* What does this woman do with her eyes? (It may be necessary to have clay figures). *P.* She sees with her eyes.

6. *M.* **Ēh janānī akkhā̃ nāḷ kī kardī e?** *S.* **Akkhā̃ nāḷ wēhndī e.**

7. *T.* What does this man do with his eyes? *P.* He sees with his eyes.

7. *M.* **Ēh jaṇā akkhā̃ nāḷ kī kardā e?** *S.* **Akkhā̃ nāḷ wēhndā ē.**

8. *T.* What do men do with their eyes? *P.* They see with their eyes.

8. *M.* **Jaṇē akkhā̃ nāḷ kī kardē nē̃?** *S.* **Ōh akkhī̃ wēk͟hdē nē̃.**

9. *T.* What do women do with their eyes? *P.* They see with their eyes.

9. *M.* **Janānīā̃ akkhā̃ nāḷ kī kardīā̃ nē̃?** *S.* **Ōh akkhī̃ wēk͟hdīā̃ nē̃.**

10. *T.* What do we all do with our eyes? *P.* We all see with our eyes.

10. *M.* **Asī̃ sārē akkhā̃ nāḷ kī karnē ā̃?** *S.* **Asī̃ sārē akkhī̃ wēk͟hnē ā̃.**

11. *T.* This is my right eye, this is my left eye. Which is this? *P.* That is your right eye and that is your left.

11. *M.* **Ēh mērī sajjī akkh e, tě ēh mērī khabbī e, ēh kěhṛī e?** *S.* **Ēh tuhāḍḍī sajjī akkh e, tě ōh tuhāḍḍī khabbī e.**

12. *T.* (Putting hand to ear.) What is this? *P.* That is your ear.

12. *M.* **Ēh kī e?** *S.* **Ōh tuhāḍḍā kann e.**

13. *T.* What do I do with my

13. *M.* **Maĩ kann nāḷ kī**

ear? I hear with my ear. What do you do with your ear? *P.* I hear with my ear.	**karnā wā̃? Maĩ kann nāḷ suṇṇā wā̃, tusī̃ kann nāḷ kī kardē ō?** *S.* **Maĩ kann nāḷ suṇṇā wā̃.**
14. *T.* How many ears have we? *P.* We have two ears.	14. *M.* **Sāḍḍe kinnē kann nē̃?** *S.* **Sāḍḍē dō kann nē̃.**
15. *T.* Which is your right ear, which is your left? What does the man do with his ears? *P.* He hears with his ears.	15. *M.* **Tuhāḍḍā sajjā kann kĕhṛā e? Khabbā kĕhṛā e? Ō̃h jaṇā kannā̃ nāḷ kī kardā e.** *S.* **Kannā̃ nāḷ suṇdā e.**
16. *T.* What does the woman do with her ears? *P.* She hears with her ears.	16. *M.* **Janānī kannā̃ nāḷ kī kardī e.** *S.* **Kannā̃ nāḷ suṇdī e.**
17. *T.* What do we all do with our ears? *P.* We all hear with our ears.	17. *M.* **Asī̃ sārē kannā̃ nāḷ kī karnē ā̃.** *S.* **Asī̃ sārē kannā̃ nāḷ suṇṇē ā̃.**
18. *T.* This is my foot. I have two feet. What do I do with my feet? *P.* I walk with my feet.	18. *M.* **Ē̃h mērā pair e, mērē dō pair nē̃, maĩ pairā̃ nāḷ kī karnā wā̃.** *S.* **Maĩ pairā̃ nāḷ ṭurnā wā̃.**
19. *T.* You walk with your feet. What do I do with my feet? *P.* You walk with your feet. (So with man, men, woman, women.)	19. *M.* **Tusī̃ pairā̃ nāḷ ṭurdē ō, maĩ pairā̃ nāḷ kī karnā wā̃?** *S.* **Tusī̃ pairā̃ nāḷ ṭurdē ō. (Jaṇā, janānī, jaṇē, janānīā̃.)**
20. *T.* (Pointing to his mouth.) What is this? It is my mouth. What is it? *P.* It is your mouth.	20. *M.* **Ē̃h kī e? Mērā mū̃h e. Kī e?** *S.* **Tuhāḍḍā mū̃h e.**

21. *T.* (Pointing to the pupil's mouth.) What is that? *P.* It is my mouth.	21. *M.* Ōh kī e? *S.* Mērā mũh e.
22. *T.* What do you do with your mouth? *P.* I speak with my mouth.	22. *M.* Tusĩ mũh nāḷ kī kardē ō. *S.* Maĩ mũh nāḷ bōlnā wã.
23. *T.* What does J. do with his mouth? *P.* He speaks with his mouth.	23. *M.* Jhaṇḍā mũh nāḷ kī kardā e. *S.* Ōh mũh nāḷ bōldā e.
24. *T.* What does the woman do with her mouth? *P.* She speaks, etc. (Man, boy, girl, men, boys.) *T.* I eat with my mouth (showing), do you? *P.* I eat with my mouth.	24. Janānī mũh nāḷ kī kardī e. *S.* Ōh mũh nāḷ bōldī e (jaṇā, muṇḍā, kuṛī, jaṇe, muṇḍē. *M.* Maĩ mũh nāḷ khānnā wã. Tusī wī ēs tarhã kardē ō? *S.* Mãwī mũh nāḷ khānnā wã.
25. *T.* (Showing from a cup.) I drink with my mouth. Do you? Yes, I drink with my mouth.	25. *M.* Maĩ mũh nāḷ pīnnā wã. Tusĩ wī ēs tarhã kardē ō? *S.* Āhō, mãwī mũh nāḷ pīnnā wã.
26. *T.* J. eats and drinks with his mouth. Do we all do so? *P.* Yes, we all eat and drink with our mouths.	26. *M.* Jhaṇḍā wī mũh nāḷ khāndā pīndā e. Asĩ sārē ese tarhã karnē ã? *S.* Āhō, asĩ sārē mũh nāḷ khānnē pīnnē ã.
27. *T.* I laugh (ha ha ha) with my mouth, and sing (la la la) with my mouth. Do you laugh and sing with your mouth? *P.* Yes, I laugh and sing with my mouth.	27. *M.* Maĩ mũh nāḷ hasnā wī ã, te mũh naḷ gaunnā wī ã, tusĩ wī mũh nāḷ hasdē te gaundē ō? *S.* Āhō, mãwī mũh nāḷ hasnā te gaunnā wã.
28. *T.* Does J. laugh and sing	28. *M.* Jhaṇḍā wī mũh nāḷ

with his mouth? (Boys, girls, etc.). *T.* This is my nose, I breathe with it and smell with it. What do I do? *P.* You breathe and smell with your nose. (So boys, men, girls in pictures.)

hasdā te gaundā e? (Muṇḍē, kuṛīā̃, etc.). *M.* Ēh mērā nakk e, ēh de nāḷ maĩ sāh lennā wā̃ te suṅghṇā wā̃, maĩ kī karnā wā̃? *S.* Tusī̃ nakk nāḷ sāh lendē te suṅghdē ō.

29. *T.* This is my hand, I take and give with my hand. What do I do? *P.* You take and give with your hand.

29. *M.* Ēh mērā hatth e. Hatth nāḷ maĩ lennā te dēnnā wā̃. Kī karnā wā̃? *S.* Tusī̃ hatth nāḷ lendē te dēndē ō.

30. *T.* What else do you do with your hand? Say, I write and work with it. *P.* I write and work with my hand.

30. *M.* Tusī̃ hatth nāḷ hōr kī kardē ō? Ākhō maĩ ōh de nāḷ likkhṇā te kamm karnā wā̃. *S.* Maĩ hatth nāḷ likkhnā te kamm karnā wā̃.

The teacher must keep a list of all new words and see that there are not too many.

Lesson XIII.

1. *T.* (Showing a book.) What is this? Take it. *P.* It is a book. I take it.

1. *M.* Ēh kī e? Lellaō. *S.* Kitāb e. Maĩ lai lennā wā̃.

2. *T.* What do I take the book with? *P.* I take it with my hand.

2. *M.* Tusī̃ kitāb kāhde nāḷ lendē ō? *S.* Maĩ hatth nāḷ lennā wā̃.

3. *T.* Do you see the table? what with? *P.* I see the table with my eyes.

3. *M.* Tusī mēz nū̃ wēhnde ō? Kāhde nāḷ wēhnde ō? *S.* Maĩ mēz nū̃ akkhīā̃ nāḷ wēhnnā wā̃.

4. *T.* I walk to the door. With what do you walk? *P.* I walk with my feet.	4. *M.* **Maĩ būhē tīkar jānnā wā̃. Kāh de nāḷ ṭurde ō?** *S.* **Maĩ pairā̃ nāḷ ṭūrnā wā̃.**
5. *T.* With what do you open the door? *P.* I open the door with my hands.	5. *M.* **Būhā kāhde nāḷ lāhnde ō?** *S.* **Maĩ būhē nū̃ hatthā̃ nāḷ lāhnnā wā̃.**
6. *T.* Do you see the door? With what do you see the door? *P.* I see the door with my eyes.	6. *M.* **Būhē nū̃ wēhnde ō? Būhē nū̃ kāhde nāḷ wēhnde ō?** *S.* **Būhē nū̃ akkhīā̃ nāḷ wēhnnā wā̃.**
7. *T.* Do you hear me speak? *P.* Yes, I hear you speak.	7. *M.* **Tusĩ mērīā̃ gallā̃ suṇde ō?** *S.* **Āhō, tuhāḍḍīā̃ gallā̃ suṇṇā wā̃.**
8. *T.* With what do you hear me speak? *P.* I hear you speak with my ears.	8. *M.* **Kāhde nāḷ mērīā̃ gallā̃ suṇde ō?** *S.* **tuhāḍḍīā̃ gallā̃ kannā̃ nāḷ suṇṇā wā̃.**
9. *T.* Please smell this flower. With what do you smell it? *P.* I smell it with my nose.	9. *M.* **Mēhrbānī karkē es phull nū̃ suṅghō. Kāh de nāḷ suṅghde ō?** *S.* **Maĩ nakk nāḷ suṅghnā wā̃.**
10. *T.* Please speak louder, say it again. What do you speak with? *P.* I speak with my mouth. *T.* Asks about woman, man, boy, boys, girl, girls, walk, hear, see, smell, speak.	10. *M.* **Zarā dabbke ākhō, phēr ākhō. Kāh de nāḷ kūnde ō?** *S.* **Mū̃h nāḷ kūnnā̃ wā̃. (Janānī, jaṇā, muṇḍā, muṇḍe, kuṛī, kuṛīā̃, ṭurnā, suṇṇā, wēkhṇā, suṅghṇā, kūṇā.)**

It is not new words the pupil needs to learn, but how to use old ones.

Lesson XIV.

1. *T.* What is this? *P.* It is a book. *T.* Whose book is it? Is it mine? *P.* No it is mine.	1. *M.* **Ēh kī e.** *S.* **Kitāb e.** *M.* **Kihdī kitāb e?** **Mērī e?** *S.* **Nehī̃ mērī e.**
2. *T.* Whose book is this, then? *P.* That is mine too. *T.* And this? *P.* That book is yours.	2. *M.* **Ēh, pher, kihdī e?** *S.* **Ōh wī mērī e.** *M.* **Te ēh?** *S.* **Ōh kitāb tuhāḍḍī e.**
3. *T.* Whose chair is this, yours or mine? *P.* That is Mr. Smith's. *T.* Whose house is this? *P.* It is Mr. Smith's.	3. *M.* **Ēh kihdī kursī e, Tuhāḍḍī ke mērī?** *S.* **Ēh sāhb dī e.** *M.* **Ēh ghar kihdā e?** *S.* **Ēh sāhb dā ghar e.**
4. *T.* Whose books are these? *S.* They are his. (Cup-s, pen-s, hat-s, rug-s, coat-s, shoe-s, chair-s, picture-s, furniture.)	4. *M.* **Ēh kihdīā̃ kitābā̃ nẽ?** *S.* **Ohdīā̃ nẽ (piālā-e, kalam-ā̃, ṭō-pī-ā̃, g̱alicā-e, kōṭ, jut-tī, kursī-ā̃, taswīr-ā̃, asbāb.)**
5. *T.* Have you a book? *P.* Yes, I have two books. *T.* Have you a chair? *P.* Yes, I have one chair.	5. *M.* **Tuhāḍḍē kōḷ kitāb e?** *S.* **Mērē kōḷ dō kitābā̃ nẽ.** *M.* **Tu-hāḍḍē kōḷ kursī e?** *S.* **Āhō, mērē kōḷ ikk kursī e.**
6. *T.* Have you a pen? *P.* Yes, I have a pen. *T.* Has J. a hat? *P.* Yes, J. has a hat.	6. *M.* **Tuhāḍḍē kōḷ kalam e?** *S.* **Āhō mērē kōḷ kalam e.** *M.* **Jhaṇḍē kōḷ ṭōpī e?** *S.* **Āhō jhaṇḍē kōḷ ṭōpī e.**
7. *T.* Have you all got pens? *P.* Yes, we all have pens. (Men, women, John, Mary,	7. *M.* **Tuhāḍḍeā̃ sāreā̃ kōḷ kalamā̃ haiṇ?** *S.* **Āhō, sāḍḍeā̃ sāreā̃ kōḷ nẽ (jaṇeā̃, janānīā̃, Jhaṇ-**

etc., chairs, pens, cups, shoes, etc.).

ḍē, Tābaṇ kōḷ kursīā̃, kalamā̃, piāle, juttī nē̃).

Lesson XV.

1. *T.* Here is a bag for books, what is it? *P.* A bag for books. *T.* What is in the bag? *P.* There are books in the bag.

1. *M.* **Ēh kitābā̃ wāstē bastā e, kī e?** *S.* **Kitābā̃ wāstē bastā.** *M.* **Baste wicc kī e?** *S.* **Baste wicc kitābā̃ nē̃.**

2. *T.* How many books are in the bag? *P.* There are one big, two thin, three small ones. *T.* How many are there? *P.* There are six books.

2. *M.* **Baste wicc kinnīā̃ kitābā̃ nē̃?** *S.* **Ikk waḍḍī, dō patlīā̃, trai nikkīā̃.** *M.* **Kinnīā̃ nē̃?** *S.* **Chē kitābā̃ nē̃.**

3. *T.* How many chairs are there in the room? *P.* There are—chairs in the room. *T.* How many tables are there in the room? *P.* There are—tables in the room.

3. *M.* **Kamrē wicc kinnīā̃ kursīā̃ nē̃?** *S.* **Kamrē wicc—kursīā̃ nē̃.** *M.* **Kamrē wicc kinnē mēz nē̃?** *S.* **Kamrē wicc—mēz nē̃.**

4. *T.* How many carpets are there in the room? *P.* There is only one. *T.* How many rugs are there? *P.* There are —rugs in the room.

4. *M.* **Kamrē wicc kinnīā̃ darīā̃ nē̃?** *S.* **Ikkoī e.** *M.* **g̲alīce kinnē nē̃?** *S.* **Kamrē wicc—g̲alīce nē̃.**

5. *T.* How many hands have I? *P.* You have two hands. *T.* How many fingers on one hand? *P.* There are five fingers on each hand.

5. *M.* **Mērē kinnē hatth nē̃?** *S.* **Tuhāḍḍē dō hatth nē̃.** *M.* **Ikk hatth dīā̃ kinnīā̃ uṅgḷā̃ nē̃?** *S.* **Dōhā̃ hatthā̃ dīā̃ panj panj uṅgḷā̃ nē̃.**

6. *T.* How many fingers are

6. *M.* **Dōhā̃ hatthā̃ dīā̃**

there on both hands. *P.* There are ten on both hands. *T.* How many fingers am I holding up (rapidly holding up 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 until the pupil can answer rapidly.

raḷākē kinnīā̃ uṅgḷā̃ nē̃? *S.* **Dōhā̃ dīā̃ raḷākē das uṅgḷā̃ nē̃.** *M.* **Maĩ kinnīā̃ uṅgḷā̃ peā wikhānnā wā̃? Ikk, dō, trai, cār, panj, chē, satt, aṭṭh, naũ, das.**

7\. *T.* How many books are there on the table? *P.* There are 3, 7, 9 on the table. *T.* How many are there under the table? (as he puts them under).

7\. *M.* **Mēz utte kinnīā̃ kitābā̃ nē̃?** *S.* **Mēz te trai, satt, naũ kitābā̃ nē̃.** *M.* **Mēz dē hēṭh kinnīā̃ nē̃.**

8\. *T.* How many are there on the cushion? *P.* There are—on the cushion. *T.* On the chair, the paper, under the hat, by the hat?

8\. *M.* **Takīe utte kinnīā̃ nē̃?** *S.* **Takīe utte—nē̃.** *M.* **Kursī utte, kāg̲az utte ṭōpī hēṭh, ṭōpī dē kōḷ.**

9\. *T.* Where is the big book? (as he puts it into the bag). *P.* It is in the bag. *T.* Where is the little book? *P.* It is under the big book.

9\. *M.* **Waḍḍī kitāb kitthē wē?** *S.* **Bastē wicc e.** *M.* **Nikkī kitāb kitthē wē?** *S.* **Waḍḍī kitāb dē hēṭh e.**

10\. *T.* Now where is the little book? *P.* It is in the big book. *T.* How many persons are in this room? *P.* There are—persons in this room.

10\. *M.* **Huṇ nikkī kitāb kitthē wē?** *S.* **Waḍḍī kitāb dē wicc e.** *M.* **Ēs kamrē wicc kinnē bandē nē̃?** *S.* **Ēs kamrē wicc—bandē nē̃.**

11\. *T.* How many eyes have we all? *P.* We all

11\. *M.* **Sāḍḍeā̃ sāreā̃ dīā̃ kinnīā̃ akkhīā̃ nē̃?** *S.*

have two eyes. *T.* Yes, each has two eyes, but how many have all of us together? *P.* We all have—eyes.	**Sāḍḍeā̃ sāreā̃ dīā̃ dō akkhīā̃ nẽ.** *M.* **Āhō jī, sāreā̃ dīā̃ dō dō akkhīā̃ nẽ, par sāḍḍeā̃ sāreā̃ dīā̃ kull kinnīā̃ akkhīā̃ nẽ?** *S.* **Sāḍ-ḍeā̃ sāreā̃ dīā̃—akkhīā̃ nẽ.**
12. *T.* How many rupees have I? Count them. *P.* Ten and one are—? *T.* Eleven. How many have you? *P.* I have ten and five.	12. *M.* **Mērē kōḷ kinnē rupae nẽ?** **Giṇ laō.** *S.* **Das te ikk kinnē hunde nẽ?** *M.* **Yārā̃; tuhāḍḍē kōḷ kinnē nẽ?** *S.* **Mērē kōḷ das te panj nẽ.**
13. *T.* Fifteen, now here are ten, you give ten, how many have we now? *P.* Twenty.	13. *M.* **Pandrā̃, ētthē das nẽ, te tusī̃ das deō, huṇ sāḍḍē kōḷ kinnē nẽ?** *S.* **Wīh.**
14. *T.* Count after me 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.	14. **Mērē picchē picchē giṇō ikk, dō, trai, cār, panj, chē, satt, aṭṭh, naū̃, das, yārā̃, bārā̃, tērā̃, caudā̃, pandrā̃, sōḷā̃, satārā̃, aṭhārā̃, unnī, wīh.**

Lesson XVI.

1. *T.* Look at this watch, what is it? *P.* It is a watch. *T.* What is that? We call that a clock. *P.* It is a clock.	1. *M.* **Ēs ghaṛī nū̃ wēkhō, kī e?** *S.* **Ghaṛī e.** *M.* **Ōh kī e?** **Ōhnū̃ wī asī̃ ghaṛī āhnne ā̃.** *S.* **Ōh wī ghaṛī e.**
2. *T.* How many hours are on it? Count. *P.* (As teacher points) 1, 2, 12 hours (as above).	2. *M.* **Kinnē ghaiṇṭē nẽ?** **giṇō jī.** *S.* **Ikk, dō, bārā̃ ghaiṇṭē.**

3. *T.* What time is it now? *P.* It is ten o'clock. *T.* And now? (There should be a drill on time till the pupil can readily tell the time. Sometimes the teacher may say it is 5-30, and he should set the time accordingly, etc.

3. *M.* **Huṇ kī wajeā e?** *S.* **Das wajē nẽ.** *M.* **Te huṇ?**

Practise on the following numbers for a month or so, till they are perfectly familiar.

4. 1, $1\frac{1}{4}$, $1\frac{1}{2}$, $1\frac{3}{4}$, 2, $2\frac{1}{4}$, $2\frac{1}{2}$, $2\frac{3}{4}$, and so on up to 20, 25, 30, 40, 50, 60, 100. 1-35 P.M., 10 A.M., 8-30 A.M., 12 noon, 12 midnight, 2 A.M., 5 A.M., etc.

4. **Ikk, sawā, pauṇē dō, dō, sawā dō, ḍhāī, pauṇē trai, trai, sawā trai, sāḍhe trai** and so on with the numbers up to 12 as above, then **pauṇē tērā̃, tērā̃, sawā tērā̃, sāḍhe tērā̃,** and so on with **caudā̃, pandrā̃, sōḷā̃, satārā̃, aṭhārā̃, unnī, wīh, panjhī, trīh, cāḷī, panjāh, saṭṭh, sau, rāt dā ikk wajjkē paĩntī miṇṭ, das wajē din dē, sāḍhē aṭṭh wajē din de, bārā̃ wajē dopaihr, bārā̃ wajē rāt dē, dō wajē rāt dē, panj wajē rāt dē.**

5. 60 seconds make a minute, 60 minutes make an hour, 24 hours or 8 watches make a day, 7 days make a week, 4 weeks or 30 days make a month, 12 months a year.

5. **Saṭṭhā̃ sikiṇṭā̃ dā miṇṭ hundā e, saṭṭhā̃ miṇṭā̃ dā ghaiṇṭā hundā e, tinnā̃ ghaiṇṭeā̃ dā ikk paihr, aṭṭhā̃ paihrā̃ yā̃ cawhīā̃ ghaiṇṭeā̃ dā din, sattā̃ dihāṛeā̃ dā haftā, caũh hafteā̃ dā mahīnā, trīhā̃ dihāṛeā̃ dā mahīnā, bārā̃ mahīneā̃ dā sāl (warhā).**

Lesson XVII.

1. *T.* What is this? *P.* A book. *T.* And this? *P.* That, too, is a book. *T.* And these? *P.* They are all books.

1. *M.* **Ēh kī e? *S.* Kitāb e. *M.* Te ēh? Ōh wī kitāb e? *M.* Te ēh? *S.* Sārīā̃ kitābā̃ nē̃.**

2. *T.* Yes, it is a book-shop. I will be bookseller. Will you buy a book? *P.* How many rupees is it?

2. *M.* **Āhō jī, kitābā̃ dī haṭṭī wē. Maĩ kitābā̃ wēcā̃gā, tusī̃ kitāb laōgē? *S.* Kinnē rupaē lagganġē?**

3. *T.* Say how much is it? *P.* How much is it?

3. *M.* **Aiñ ākhō, kī mull e? *S.* Kī mull e?**

4. *T.* It is very cheap. It is only Rs. 2. *P.* That is too much. I will give you 8 annas. *T.* All right take it for 8 annas.

4. *M.* **Bauht sastī e, dō rupaē mull e. *S.* Bauht waddh e, maĩ tuhānū̃ dhēlī deā̃gā. *M.* Halā jī, dhēlī hī dē deō.**

5. *P.* Here are 4 annas, give me this book for 4 annas. *T.* No, that is too little, it is worth a rupee. *P.* All right I do not want it.

5. *S.* **Āh wēkhā̃ pauḷī e. Menū̃ ōh kitāb dē deō. *M.* Ēh bauht ghaṭṭ e, ēh pūrē rupaē dī e. *S.* Acchā, whaĩ, maĩ nehī̃ laindā.**

The pupil should be taught to understand current coinage and local measures and usage in the purchase of cloth, food, fuel, furniture, building materials and whatever the pupil will need. It will need much practice, but it may as well be done in the study as in the market at the expense of one's pocket-book.

Lesson XVIII.

1. *T.* See what I do, watch me. I take my seat on

1. *M.* **Tusī̃ wēkhō pai maĩ kī karnā wā̃ peā. Maĩ**

this chair, I sit down, I rise from my chair and walk to the door and open it. I am standing by the opened door, I shut it and walk back to my chair.	ēs kursī te baih jānnā wā̃. Maĩ baih jānnā wā̃, maĩ kursī tõ uṭṭhkē te būhē tīkar jākē būhā lāhnnā wā̃. Latthē būhē dē kōḷ maĩ khlōtā wā̃, būhā mārkē maĩ phēr kursī kōḷ jānnā wā̃.
2. Now I will tell you what I did. I sat down in my chair, I rose and walked to the door and opened it. I stood by the opened door. I shut it and walked back to my chair. Now I will do it again. (Goes through every movement and after each movement asks, what do I do?)	2. *M.* Huṇ maĩ tūhānū̃ dassā̃gā paī maĩ kī kītā sī. Maĩ kursī te baih geā, maĩ kursī tõ uṭṭhkē būhē wall geā, phēr būhā mārkē phēr lāheā; latthē būhē kōḷ khlō gēā, phēr kursī kōḷ ākē ōh de te baih geā; huṇ maĩ phēr karnā wā̃.
3. *P.* You sit down, you rise from the chair, you walk to the door, you open the door, you stand by the open door, you shut the door and walk back to your chair.	3. *S.* Tusī̃ baih jānde ō, kursī tõ uṭṭhde ō, būhē tīkar jānde ō, ohnū̃ lāhnde ō, latthē būhē de kōḷ khlōnde ō, būhā mārde ō, te phēr apṇī kursī tīkar part aunde ō.
4. *T.* (Doing it again) what did I do? *P.* You sat down. *T.* (Rising) what did I do? *P.* You rose from your chair.	4. *M.* Maĩ kī kītā sī? *S.* Tusī̃ baih gaē, tusī̃ kursī tõ uṭṭhē.
5. *T.* What am I doing now? *P.* You are	5. *M.* Huṇ maĩ kī peā karnā wā̃? *S.* Tusī̃

standing. *T.* (After walking to the door) what did I do? *P.* You walked to the door. *T.* (After opening door) what did I do?

khlōtē ō. *M.* **Huṇ maĩ kī kītā e?** *S.* **Tusī̃ būhē kōḷ gaē.**

6. *P.* You opened the door. *T.* (After standing by opened door a few moments) what did I do? P. You stood by the opened door. *T.* (Shutting door and walking back to chair) what did I do?

6. *S.* **Tusā̃ būhā lāh dittā,—tusī̃ latthē hoē būhē dē kōḷ khlōtē sau.**

7. *P.* You shut the door and walked to your chair. *T.* (After sitting down), what did I do? *P.* You sat down. *T.*

7. *S.* **Tusī̃ būhā mārkē kursī tīkar part āe. Tusī̃ baih gaē.** *M.* **Huṇ tusī̃ sārā muṇḍhō̃ kar laō.**

You do it. Pupil goes through movements and describes them in present and past tenses.

Lesson XIX.

1. *T.* What is this? *P.* A book. *T.* What are these? *P.* They are books.

1. *M.* **Ēh kī e?** *S.* **Kitāb.** *M.* **Ēh kī nē?** *S.* **Kītābā̃.**

2. *T.* See this book and this, one is big and one little. This is the big one. This book is bigger than that one. Which is bigger? *P.* That book is bigger than this one, this is smaller than that.

2. *M.* **Ēs kitāb nū̃ te ēs nū̃ wēkhō, ikk waḍḍī e te ikk nikkī. Waḍḍī ēh we. Ēh kitāb ōh de nāḷō̃ waḍḍī e. Waḍḍī kēhṛī e?** *S.* **Ōh kitāb ēh de nāḷō̃ waḍḍī e. Ēh ōh de nāḷō̃ nikkī e.**

3. *T.* This book is little, very little, this book is large, very large. Which book is larger? *P.* This book is larger.

3. *M.* **Ē̃h kitāb nikkī e, bauht nikkī, ēh kitāb waḍḍī e, bauht waḍḍī, dohā̃ wiccō̃ waḍḍī kehṛī e?** *S.* **Ē̃h kitāb waḍḍī e.**

4. *T.* This is a large book, that is larger, this is largest. Say it. *P.* This book is large, that is larger, that is largest.

4. *M.* **Ē̃h waḍḍī kitāb e, ōh edū̃ waḍḍī e, ēh sārīā̃ tō̃ waḍḍī e. Tusī̃ ākhō.** *S.* **Ē̃h kitāb waḍḍī e, ōh edū̃ waḍḍī e, ēh sārīā̃ tō̃ waḍḍī e.**

5. *T.* Look at these rupees, they are round and flat. This book, too, is flat. Say it. *P.* The book is flat, the rupee, too, is flat.

5. *M.* **Ē̃hnā̃ rupayyā̃ nū̃ wēkhō, gōḷ te cauṛē nē̃, ēh kitāb wī cauṛī e. Tusī̃ ākhō.** *S.* **Kitāb cauṛī e, rupayyā wī cauṛā e.**

6. *T.* The book is thin, the rupee is thin, which is thinner? *P.* The book is thin, but the rupee is thinner, it is very thin.

6. *M.* **Kitāb patlī e, rupayyā wī patlā e, bauhtā patlā kehṛā e?** *S.* **Kitāb patlī e, par rupayyā ōdū̃ patlā e, ōh bauht patlā e.**

7. *T.* Yes, the rupee is the thinnest of all. See these two-anna, four-anna bits, now tell me which is small. *P.* That one is small, this one smaller, this is smallest.

7. *M.* **Āhō jī, rupayyā sāreā̃ nāḷō̃ patlā wē. Ehnā̃ pauḷīā̃, duannīā̃ nū̃ wēkhō, menū̃ dassō kēhṛī nikkī e.** *S.* **Ōh nikkī e, ēh ōdū̃ nikkī e, ēh sārīā̃ nāḷō̃ nikkī e.**

8. *T.* This is a pencil, is it large? *P.* No, it is small. *T.* Here is an-

8. *M.* **Ē̃h pinsal e, waḍḍī e?** *S.* **Nehī̃, nikkī e.** *M.* **Ē̃h hōr pinsal e,**

other pencil, is it small? *P.* No, it is larger.	**nikkī e?** *S.* **Nehī̃, odū̃ waḍḍī e.**
9. *T.* We say long and short for pencils, this is long and this is short. *P.* I am short, John is shorter than I. Is that right?	**9.** *M.* **Pinsalā̃ nū̃ asī̃ lammī te nikkī āhnnē ā̃, ēh lammī e tē ōh nikkī e.** *S.* **Maī̃ madhrā wā̃, Jhaṇḍā mērē nāḷõ madhrā e. ṭhīk e?**
10. *T.* Yes, you are taller than I, and I am shorter than you. The pencil is long, the stick is longer, the rope is longest. I am tall, John is taller than Andrew, the tree is tallest.	**10.** *M.* **Jī āh, maī̃ tuhāḍḍe nāḷõ madhrā wā̃, tusī̃ mērē nāḷõ ucce ō, pinsal lammī e, sōṭī ōhde nāḷõ lammī e, rassā sabbhnā̃ tõ lammā e, maī̃ lammā wā̃. Jhaṇḍā Hīrē nāḷõ uccā e, rukkh sāreā̃ tõ uccā e.**
11. *P.* I am taller than John, is that right? *T.* Yes, that is right, John is not so tall as you are, and you are taller than I, so you are tallest.	**11.** *S.* **Maī̃ Jhaṇḍē nāḷõ uccā wā̃, ṭhīk e?** *M.* **Jī āh, ṭhīk e. Jhaṇḍā tuhāḍḍē jēḍḍā uccā nēhī̃, te maī̃ tuhāḍḍē nāḷō maddhrā wā̃, tusī̃ sāreā̃ tõ uccē o.**
12. *T.* This chair is high, that is not so high, this is higher and that is highest. This paper is good, that is better, this is best. Which is best?	**12.** *M.* **Ēh kursī uccī e, ōh innī uccī nehī̃, ēh waddh uccī e, ōh sārīā̃ tõ uccī e. Ēh kāg̲az caṅgā e, ōh ehde nāḷõ caṅgā e, ōh sāreā̃ tõ caṅgā e, sāreā̃ tõ caṅgā kēhṛā we?**
13. *T.* I have some rupees in this hand, I have more	**13.** *M.* **Ēs hatth wicc rupae paise nē̃, te ēs hatth**

in this, I have most in my purse. Now they are all on the table.	**wicc waddh nẽ, sāreā̃ tõ waddh baṭūē wicc nẽ, huṇ sārē mēz te nẽ.**

Let the teacher take the various articles in the room and compare them, and ask for comparison as to size, height, length, thickness, goodness. Many repetitions will be necessary.

Lesson XX.

1. *T.* What is this? It is a ball, what is it? *P.* It is a ball.	**1.** *M.* **Ēh kī e? ēh khēhnū̃ (gēnd) e, kī e?** *S.* **Khēhnū̃ e (gēnd).**
2. *T.* Is it long? *P.* It is not long. It is—. *T.* Round. *P.* It is round.	**2.** *M.* **Lammā e?** *S.* **Ōh lammā hai ī nehī̃, ōh ——.** *M.* **Gōḷ e.** *S.* **Gōḷ e.**
3. *T.* Here is another ball, is it round? *P.* Yes, it is round too.	**3.** *M.* **Ēh ikk hōr khēhnū̃ e, ēh wī gōḷ e?** *S.* **Āhō, ēh wī gōḷ e.**
4. *T.* Is this ball larger or smaller? *P.* It is larger. *T.* Yes, it is larger. Is it rounder? *P.* No, both are round.	**4.** *M.* **Ēh ōh de nāḷõ waḍḍā e ke nikkā?** *S.* **Ēh waḍḍā e.** *M.* **Ōh de nāḷõ waḍḍā te haiwe, ōh de nāḷõ gōḷ wī e?** *S.* **Nehī̃ dōwẽ gōḷ nẽ.**
5. *T.* Here is a rupee, is it round? *P.* Yes the rupee is round, but it is flat.	**5.** *M.* **Ēh| wēkhō, rupayyā e. Gōḷ e?** S. **Āhō gōḷ e, par cauṛā e.**
6. *T.* Is the ball flat? *P.* No the ball is round every way.	**6.** *M.* **Gēnd cauṛā e?** *S.* **Nā, gēnd sabbhnī̃ pāsī̃ gōḷ e.**
7. *T.* Here is my pencil. Is it round? *P.* Yes, it is round and long.	**7.** *M.* **Ēh mērī pinsal e, ēh gōḷ e?** *S.* **Āh, gōḷ e te lammī.**

8. *T.* Are they all round? *P.* A ball is only round, a rupee is round and flat, a pencil is round and long.	**8.** *M.* **Ēh sārīā̃ cīzā̃ gōḷ nē̃?** *S.* **Gēnd nirā gōḷ e, rupayyā gōḷ tē cauṛā e, pinsal gōḷ te lammī e.**
9. *T.* See this orange. Is it round like a ball? *P.* The ball is rounder than the orange.	**9.** *M.* **Ēs santare nū̃ wēkh-ō, ēh khēhnū̃ wāṅgar gōḷ e?** *S.* **Khēhnū̃ santare nāḷō̃ waddh gōḷ e.**
10. *T.* Is the rupee rounder than the orange? *P.* No, the orange is rounder than the rupee.	**10.** *M.* **Rupayyā santarē nāḷō̃ gōḷ e?** *S.* **Nĕhī̃, santarā rupayye nāḷō̃ gōḷ e.**
11. *T.* What do we do with the ball? *P.* We do thus (showing by pantomime throwing, catching, hitting and saying) what do you call this?	**11.** *M.* **Gēnd nāḷ kī karnē hunnē ā̃?** *S.* **Aiñ karnē ā̃, ēh nū̃ kī ākhdē ō?**
12. *T.* We call this—throwing, and this catching, and this hitting. Can you throw? *P.* Yes, give me the ball, catch it.	**12.** *M.* **Eh nū̃ saṭṭṇā, te eh-nū̃ jhōpṇā, eh nū̃ hiṭṭ mārnī; tusī̃ saṭṭ sakde ō?** *S.* **Āhō, mĕnū̃ gēnd dehō, huṇ jhōp laō.**
13. *T.* Can you catch a ball? *P.* Yes, and I play tennis a little.	**13.** *M.* **Tusī̃ gēnd jhōp sak-dē ō?** *S.* **Aho, te ṭenis thōṛā bāhḷā khēḍnā wā̃.**
14. *T.* What is tennis? We do not play it. Is it like cricket? *P.* No it is another game.	**14.** *M.* **Ṭenis kī e? asī̃ nĕhī̃ ṭenis khēḍdē, kirkaṭ wāṅgar e?** *S.* **Nĕhī̃ hōr khēḍ e.**
15. *T.* Here is a book, is it round? No, it is not, what shape is it? *P.*	**15.** *M.* **Ēh kitāb e, ēh gōḷ e? Nĕhī̃ gōḷ nĕhī̃ e, kī shakl e?** *S.* **Cauṛī**

It is flat, but not like the rupee. That is round and flat, this is—

e, par rupayye wāṅgū̃ nĕhī̃, ōh gōḷ te cauṛā e, ēh—

16. *T.* Square and flat. It is thin, too, but the paper is thinner. (Introduce heavy, light, big, little, long, round, some, more, most, all.)

16. *M.* **Cauras te cauṛī e, nāḷē patlī e, par kāg̱az edū̃ wī patlā e. (bhārā, hauḷā, waḍḍā, nikkā, lammā, gōḷ, kujjh, waddh, sāreā̃ tō̃ waddh, sārẹ.)**

Lesson XXI.

1. *T.* Here is a penknife, what is it? *P.* It is a penknife. *T.* Take the penknife and put it on the table. *P.* It is now on the table.

1. *M.* **Ēh cakkū e, kī e?** *S.* **Cakkū e.** *M.* **Cakkū nū̃ laike mēz te rakkhō.** *S.* **Huṇ mēz te wē.**

2. *T.* Put it under the chair. *P.* It is under the chair.

2. *M.* **Kursī dē hēṭh rakkhō.** *S.* **Kursī de hēṭh e.**

3. *T.* Now under the rug. *P.* It is under the rug.

3. *M.* **Huṇ g̱alīcē hēṭh rakkhō.** *S.* **Galīcē hēṭh e.**

4. *T.* Take the knife and give it to the lady. *P.* I have given it to her.

4. *M.* **Cakkū nū̃ laikē mēmsāhb nū̃ dehō.** *S.* **Maĩ mēmsāhb nū̃ dē chaḍḍĕā e.**

5. *T.* Madam, who gave you the penknife? *P.* The gentleman gave me the knife.

5. *M.* **Mēmsāhb jī, tuhānū̃ kis cakkū dittā?** *S.* **Sāhb horā̃ menū̃ dittā.**

6. *T.* I go and open the door. The door is open, what is the door? *P.* The door is open.

6. *M.* **Mai jākē būhā lāhnnā wā̃, būhā latthā e, būhā kī e?** *S.* **Būhā latthā e.**

7. *T.* I shut it, now what

7. *M.* **Maĩ ōhnū̃ mārnā**

is it? *P.* It is shut.

wā̃. Huṇ kī e? *S.* Mārĕā hōĕā.

8. *T.* Right, who opened the door? *P.* You opened it. *T.* Who shut the door? *P.* You shut it.

8. *M.* Ṭhīk e, būhā kis lāhĕā sī? *S.* Tusā̃ lāhĕā sī. *M.* Būhā kis mārĕā sī? *S.* Tūsā̃ mārĕā sī.

9. Who gave you the pen-knife? *P.* You gave me the knife. *T.* To whom did you give the knife? *P.* I gave the knife to Madam.

9. *M.* Tūhānū̃ cakkū kis dittā? *S.* Tusā̃ mĕnū̃ dittā. *M.* Tusā̃ kih nū̃ dittā? *S.* Maī̃ mēmsāhb nū̃ dittā.

10. *T.* Who went to the door? *P.* You went to the door. *T.* Why did I go to the door? *P.* You said, I am going to the door.

10. *M.* Būhē kōḷ kauṇ gēā? *S.* Tusī̃ gaē sao. *M.* Maī̃ kāh de laī būhē kōḷ geā. *S.* Tusā̃ ākhĕā sī paī būhē kōḷ jānnā wā̃.

11. *T.* What did I do at the door? *P.* You opened the door and then you shut it. (Long, short, coarse, fine, heavy, light, old, new, weak, strong, young, good, very, bad, cloth, leather, thin, thick.)

11. *M.* Maī̃ būhē kōḷ kī kītā? *S.* Paihlē būhā lāhĕā sājē te maḡarō̃ mārĕā sājē. [Lammā, nikkā, mōṭā, mahīn, bhārā, hauḷā, purāṇā, nawā̃, māṛā, taḡṛā, thōṛī umr dā, umdā, bauht, burā (māṛā nikammā, etc.), kapṛā, cam, patlā, mōṭā.]

Lesson XXII.

1. *T.* I have two books, this is old and that is new. Which is this? *P.* That is the old book. The other is new.

1. *M.* Mērē kōḷ dō kitābā̃ nē̃, ēh purāṇī e, te ēh nawī̃, ēh kĕhṛī e? *S.* Ōh purāṇī kitāb e, dujjī nawī̃ e.

2. *T.* One is thick and one is thin. Which is which? *P.* The new one is thick, the old one thin.	**2.** *M.* **Ikk mōṭī e, ikk patlī, kehṛī mōṭī e, te kehṛī patlī ?** *S.* **Nawī̃ mōṭī e te purāṇī patlī.**
3. *T.* Yes, the old one is thinner, which is heavier? (Lifting it). *P.* The new one is heavier, for it is thicker.	**3.** *M.* **Jī āh, purāṇī bauhtī patlī e, bauhtī bhārī kĕhṛī e ?** *S.* **Nawī̃ bauhtī bhārī e, mōṭī jō hōī.**
4. *T.* Right, the thick one is heavier, the thin one is light. What is this one? *P.* That is thinner and lighter. It is very thin.	**4.** *M.* **Ṭhīk e, mōṭī kitāb bauhtī bhārī e, patlī kitāb hauḷī e, āh kī e ?** *S.* **Ēh ōh de nāḷõ patlī te hauḷī e, ēh baṛī patlī e.**
5. *T.* How is this compared with the large book? *P.* It is not so thick or so heavy.	**5.** *M.* **Ēh waḍḍī de mukā-ble wicc kehōjehī e ?** *S.* **Ēh ōḍḍī mōṭī nĕhī̃, te nā ōḍḍī bhārī.**
6. *T.* Here are two pieces of cloth, one is good. Are both good? *P.* No, one is good and one is bad.	**6.** *M.* **Ēh kapṛē de dō ṭōṭē nẽ, ikk caṅgā e. Dōwẽ caṅgē nẽ ?** *S.* **Nehī̃ ikk caṅgā e, te ikk māṛā.**
7. *T.* Yes, it is bad, it was good, but it is old. This piece of cloth is new. *P.* The new is better than the old.	**7.** *M.* **Jī āhō, māṛā e caṅgā sī, par purāṇā e; ēh ṭukṛā nawā̃ e.** *S.* **Purāṇē nāḷõ nawā̃ caṅgā e.**
8. *T.* Yes, the new is strong, the old is weak. *P.* Is this old book weak?	**8.** *M.* **Āhō jī, nawā̃ ḍāhḍā e, purāṇā kamzōr e.** *S.* **Ēh purāṇī kitāb kamzōr e ?**
9. *T.* No, books are not strong and weak, they	**9.** *M.* **Nĕhī̃, kitābā̃ tag̲rīā̃ te kamzōr nĕhī̃ hun-**

are good and bad. Old books are often the best. *P*. The old cloth is weaker than the new cloth, but the old book is better than the new book. Is that right?	diā̃, ōh caṅgīā̃ te burīā̃ hundīā̃ nẽ; kinnī wārī purāṇīā̃ kitābā̃ sabbhnā̃ tõ caṅgīā̃ hundīā̃ nẽ. *S*. Purāṇā kapṛā nawẽ nāḷõ kamzōr e, par purāṇī kitāb nawī̃ nāḷõ caṇgī e, ēh ṭhīk e?
10. *T*. Yes, that is right in this case, it is not always true. *P*. Is Peter strong or weak?	10. *M*. Jī āh, huṇ te gall ṭhīk e, kadī kadāī̃ ṭhīk nĕhī̃ hundī. *S*. Gaṇḍū tag̱ṛā e ke māṛā.
11. *T*. Yes, we say men are strong or weak. Peter is strong. *P*. Is Peter stronger than James?	11. *M*. Asī̃ āk̲h̲ saknē ā̃ pai jaṇē tag̱ṛē nẽ yā̃ māṛē, Gaṇḍū tag̱ṛā e. *S*. Gaṇḍū Nūre nāḷõ tag̱ṛā e?
12. *T*. Yes, but John is the strongest. *P*. Is Andrew older than his brothers?	12. *M*. Āhō jī, par Jummā sāreā̃ nāḷõ tag̱ṛā e. *S*. Umr wicc Pīrā Gaṇḍū nāḷõ waḍḍā we?
13. *T*. Peter is older than all his brothers. *P*. Is John younger than James?	13. *M*. Gaṇḍū sāreā̃ bhrāwā̃ wiccõ waḍḍā we. *S*. Jummā Karmū nāḷõ nikkā we?
14. *T*. No, he is not younger, they are twins. This cloth is coarse, it is strong, too, is this coarse? *P*. No, it is not coarse, it is weak, too.	14. *M*. Nehī̃ jī, nikkā nehī̃ e, jauṛē nẽ. Ēh kapṛā mōṭā we, ḍāhḍā wī e; ēh mōṭā we? *S*. Nĕhī̃ mōṭā nĕhī̃ e, nāḷē kamzōr e.
15. *T*. Yes it is very fine cloth, and not very	15. *M*. Jī āh, baṛā mahīn kapṛā e, bauht ḍāhḍā

strong. *P.* Here is some strong cloth. It, too, is coarse.	**nĕhī̃.** *S.* **Ēh ḍāhḍā kapṛā e, ēh wī mōṭā e.**
16. *T.* Who is stronger, James or Samuel? *P.* Samuel is stronger, he is the strongest of all.	16. *M.* **Tag̲ṛā kĕhṛā we, Jummā ke Shamsū?** *S.* **Shamsū tag̲ṛā e sārĕā̃ bandĕā̃ wiccō̃ ōhī tag̲ṛā e.**
17. *T.* Is cloth or leather stronger (showing leather). *P.* Do you call this leather?	17. *M.* **Kapṛā ḍāhḍā hondā e ke camm?** *S.* **Ēhnū̃ camm āhnde ō?**
18. *T.* Yes, we call it cow (leather). *P.* Good leather is stronger than this cloth. Some cloth is stronger than leather.	18. *M.* **Jī āhō, ēhnū̃ gōkā āhndē nē̃.** *S.* **Caṅgā camṛā ēs kapṛē nāḷō̃ ḍāhḍā hondā e, kōī kapṛā camṛē nāḷō̃ ḍāhḍā hondā e.**
19. *T.* Yes, but the strongest leather is stronger than the strongest paper.	19. *M.* **Jēhṛā sāreā̃ tō̃ ḍāhḍā camṛā e, ōh ḍāhḍē tō̃ ḍāhḍē kāg̲az nāḷō̃ ḍāhḍā hondā e.**

Lesson XXIII.

Colours, red, white, blue, green, orange, yellow, black.	**Raṅg, lāl** (**sūhā**), **ciṭṭā, līllā** (dark blue), **asmānī** (light blue), **harā, guṭaī, pīḷā, kāḷā.**

Get some strips of cloth, paper and some beads or other articles of these colours and ask questions till the pupil can instantly answer for all the colours.

P. This is a black bead, that is a white piece of cloth, that is a red paper.	*S.* **Ēh kāḷā maṇkā e, ōh ciṭṭē kapṛē dā ṭōṭā e, ēh lāl kāg̲az e.**
T. Show me a green bead, show me a yellow cloth, etc., etc.	*M.* **Mĕnū̃ ikk harā maṇkā wik̲h̲āō, pīḷā kapṛā wik̲h̲āo.**

Lesson XXIV.

1. *T.* This is my hand, here are both hands, where is your hand? *P.* This is my hand, here are both hands.	1. *M.* **Ē̃h mērā hatth e, ēh dōwē̃ hatth nē̃, tuhāḍḍā hatth kitthē wē?** *S.* **Ē̃h mērā hatth e, ēh dōwē̃ hatth nē̃.**
2. *T.* Ask him to show his hand. *P.* Andrew, where is your hand? *A.* Here is my hand, here are both my hands.	2. *M.* **Ōh nū̃ ākhṇā paī hatth wik̲h̲āē.** *S.* **Tērā hatth kitthe wē?** *A.* **Ē̃h mērā hatth e, ēh dōwē̃ hatth nē̃.**
3. *T.* All have two hands, altogether we have two, four, six, eight hands. *P.* One hand, two hands, three hands, four hands, five hands. Is that right?	3. *M.* **Sārĕā̃ de dō dō hatth hunde nē̃. Sāḍḍĕā̃ sārĕā̃ de dō, cār, chē, aṭṭh hatth nē̃.** *S.* **Ikk hatth, dō hatth, trai hatth, cār hatth, panj hatth, ṭhīk e?**
4. *T.* Yes, that is the way we say it. Now this is my right hand, this is my left. *P.* This is my right hand, this is my left. Is this my right——?	4. *M.* **Jī āh, esē tarhā̃ āhnnē ā̃, ēh mērā sajjā hatth jē, ēh mērā khabbā jē.** *S.* **Ē̃h mērā sajjā hatth e, ēh mērā khabbā je. Ē̃h mērā sajjā——?**
5. *T.* Foot, yes, that is your right foot, and that is your left foot. This is my ear. *P.* This is my right ear, this is my left ear. I have two ears.	5. *M.* **Pair, ōh tuhāḍḍā sajjā pair e, te ōh tuhāḍḍā khabbā pair e, ēh mērā kann e.** *S.* **Ē̃h mērā sajjā kann e, ēh mērā khabbā kann e, mērē dō kann nē̃.**
6. *T.* Have you two of any other member? *P.*	6. *M.* **Hōr wī kujjh tuhāḍḍē badan wicc dō**

Yes, I have two hands, two feet, two eyes, (one ear, two ears, three ears)?

dō hunde nẽ? *S.* Āhō, mērē dō hatth, dō pair, dō akkhīā̃ nẽ (ikk kann, dō kann, trai kann.)

7. *T.* Yes, so one foot, two feet, three feet, one eye, two eyes, three eyes. *P.* We all have two eyes, two ears, two hands, two feet.

7. *M.* Jī āh, te esē tarhā̃ ikk pair, dō pair, trai pair, ikk akkh, dō akkhīā̃, trai akkhīā̃. *S.* Sāḍḍĕā̃ sārĕā̃ dīā̃ dō dō akkhīā̃, dō dō kann, dō dō hatth, dō dō pair hundē nẽ.

8. *T.* This is my right arm, this is my left. *P.* Here is my right arm, here is my left, what is this?

8. *M.* Ē̃h mērī sajjī bā̃h we, te ēh mērī khabbī bā̃h we. *S.* Ē̃h mērī sajjī bā̃h we, te ēh mērī khabbī bā̃h we, ēh kī e?

9. *T.* That is your right leg, that your left, now tell as I point out or point out as I name. Which is your right foot, left arm, right ear, left eye, right hand, left leg, both hands, both eyes, both ears. Touch your right ear with your left hand, your right eye with your right hand. Put your left hand on your right arm, put your right foot on your left foot. Now as I put my hand on the part you name it.

9. *M.* Ē̃h tuhāḍḍī sajjī latt e, te ōh tuhāḍḍī khabbī latt e, huṇ maĩ ishārā karā̃gā te tusī̃ nā̃ dassde jāō, yā̃ maĩ nā̃ lā̃gā te tus ishārā kardē jāō kĕhṛā e tuhāḍḍā sajjā pair, khabbī bā̃h, sajjā kann, khabbī akkh, sajjā hatth, khabbī latt, dōwē̃ hatth, dōwē̃ akkhā̃, dōwē̃ kann, sajjē kann nū̃ khabbā hatth lāō, sajjī akkh nū̃ sajjā hatth lāō, sajjī bā̃h uttē khabbā

hatth rakkhō, sajjā pair khabbē pair uttē rakkho. Huṇ maĩ hatth lāndā jā̃gā, tusĩ nā̃ lendē jāō.

Lesson XXV.

1. *T.* What have I in my hand? *P.* A book. *T.* Where is the book? *P.* It is in your hand.

1. *M.* **Mērē hatth wicc kī e?** *S.* **Kitāb.** *M.* **Kitāb kitthe e?** *S.* **Tuhāḍḍē hatth wicc.**

2. *T.* What are these? We call them fingers, one finger, two fingers, three fingers, how many are there? Count them. *P.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

2. *M.* **Ēh kī nē̃? ehnā̃ nū̃ asĩ uṅgḷā̃ āhndē jē, ikk uṅgaḷ, dō uṅgḷā̃, trai uṅgḷā̃, kinnīā̃ nē̃? Giṇ laō nē.** *S.* **Ikk, dō, trai, cār, panj, chē, satt, aṭṭh, naū̃, das.**

3. *T.* Right, we have each ten fingers, how many fingers have you? *P.* I have ten fingers.

3. *M.* **Ṭhik ē, sāḍḍīā̃ das das uṅgḷā̃ nē̃, tuhāḍḍīā̃ kinnīā̃ nē̃?** *S.* **Mērīā̃ das uṅgḷā̃ nē̃.**

4. *T.* What have you on your feet? Toes. *P.* I have ten toes on my two feet.

4. *M.* **Pairā̃ dīā̃ kī je? Uṅgḷā̃?** *S.* **Mēreā̃ dū̃h pairā̃ dīā̃ das uṅgḷā̃ nē̃.**

5. *T.* How many fingers are there on one hand? *P.* I have five fingers on one hand.

5. *M.* **Ikk hatth dīā̃ kinnīā̃ uṅgḷā̃ nē̃?** *S.* **Ikk hatth dīā̃ panj uṅgḷā̃ nē̃.**

6. *T.* How many books are here? *P.* One, two... six books. *T.* How many books have I? *P.* You have six books.

6. *M.* **Ētthe kinnīā̃ kitābā̃ nē̃?** *S.* **Ikk, dō,— chē kitābā̃.** *M.* **Mērē kōḷ kinnīā̃ kitābā̃ nē̃?** *S.* **Tuhāḍḍē kōḷ chē kitābā̃ nē̃.**

7. *T.* How many books have you? *P.* I have very many books. *T.* How many have you here? *P.* I have three books here.

7. *M.* **Tuhāḍḍē kōḷ kin-nīã nẽ? *S.* Mērē kōḷ bauht sārīã nẽ. *M.* Ētthē tuhāḍḍīã kin-nīã nẽ? *S.* Ētthē mērē kōḷ trai nẽ.**

8. *T.* Have you a pencil here? *P.* Yes, I have three pencils here. *T.* Have you a pen? *P.* Yes, I have a pen and so has madam. We have two pens.

8. *M.* **Ētthē pinsal hai je?** *S.* **Āhō, trai nẽ.** *M.* **Par hai je? Āhō, mērē kōḷ īkk e, te mēmsāhb kōḷ ikk. sāḍḍē kōḷ dō par nẽ.**

9. *T.* Is this your pen? *P.* No, that is madam's pen. *T.* Has Andrew a pen? *P.* Yes, Andrew has four pens.

9. *M.* **Ēh tuhāḍḍā par e?** *S.* **Nĕhĩ, ōh mēmsāhb dā e.** *M.* **Hīrē kōḷ par e?** *S.* **Āhō, Hīrē kōḷ cār par nẽ.**

10. *T.* Is this your chair? *P.* No, that is not my chair, this is my chair. *T.* Have you any tables? *P.* No, we have none. We have no dining table, we have a study-table.

10. *M.* **Ēh tuhāḍḍī kursī e?** *S.* **Nĕhĩ, ōh mērī kursī nĕhĩ e, mērī ēh we.** *M.* **Tuhāḍḍe kōḷ mēz haiṇ?** *S.* **Kōī nĕhĩ, sāḍḍā khāṇe dā kōī mēz nĕhĩ e, daftar dā ikk mēz hai we.**

11. *T.* Have you a house? *P.* No, we have no house. This is a mission house.

11. *M.* **Tuhāḍḍī kōī kōṭhī e?** *S.* **Nehĩ, sāḍḍī kōī nĕhĩ, ēh kōṭhī mishan dī e.**

12. *T.* Have you a rug, buggy, cow, horse, book, coat, hat? etc., etc., changing the form of the question thus, Has Mr. Smith a cow, have

12. *M.* **Tuhāḍḍē kōḷ g̱alīcā e? (bagghī, gã, ghōṛā, kōṭ, ṭōpī), Smit sāhb de kōḷ kōī gã hai? Tuhāḍḍe te mēmsāhb kōḷ ghōṛā e? Nehĩ,**

you and madam a horse, etc., requiring a fuller answer thus, No, Mr. Smith has not a cow, yes, madam and I have two horses, etc.

Smit sāhb kōḷ kōī gā̃ nehī̃. Āhō, mēre te mēmsāhb kōḷ dō ghōṛe nẽ.

Lesson XXVI.

The ordinary form of the imperative, so that the pupil may not use honorifics in addressing servants.

1. *T.* Here is a servant. Tell him to do these things for you. *P.* Go and get that book. *S.* Very well, sir.

   1. *M.* **Ẽh ikk naukar ā gĕā e, ēh nū̃ hukm dĕhō.** *S.* **Ōh kitāb jākē lai ā.** *N.* **Caṅgī gall, jī.**

2. *P.* Put that book on the table, no, do not put it on the table, put it on the chair. Do not steal my money. *S.* No sir, I will not.

   2. *S.* **Ōh kitāb mēz utte rakkh, nehī̃, mēz te nā rakkh, kursī te rakkh.** *M.* **Mērā paisā nā curāṇā.** *N.* **Taubā jī, maī nehī̃ kujjh curāndā.**

3. Sit down, get up, go to the door, shut it, open it, open the window, shut it, order the buggy, order dinner, call the cook, bring the post.

   3. Baih jā, uṭṭh khlō, būhē tīkar jāh, mār sū, lāh sū, bārī lāh, mār sū, bagghī jōṇ dā hukm dē, khāṇē dā hukm dē, khā̃sāmē̃ nū̃ kuā, ḍāk lai ā.

4. Post this letter, go and get meat, bring bread, bring six loaves of bread, bring good butter, ask for good flour to-day, bring a bag of coal.

   4. Ẽh ciṭṭhī ḍāk wicc pāī, jākē gōsht lĕāwī̃, rōṭī lai ā, chē rōṭīā̃ lai ā, caṅgā makkhaṇ lai ā, ajj caṅgā āṭā maṇgī̃, kōḷeā̃ dī bōrī lai ā.

5. Call me a good cook, where

   5. Mērē laī caṇgā khā̃sāmā̃

is the waterman? Bring a workman to mend the broken table, and one to repair the chimney, go out and buy a book.	bulāī̃, māshkī kitthe wē, ṭuṭṭe hoe mēz dī marammat karn wāstē ikk tark͟hāṇ nū̃ sadd, te dhū̃kash dī marammat wāstē rāj lai ā. Jākē kitāb mull lai.
6. Write a letter to your brother, beat that dog, do not beat the donkey, tell me your name, take this letter and give it to Mr. Jones and come back quickly.	6. Apṇē bhrā nū̃ ciṭṭhī likkh, ōs kuttē nū̃ mārī̃, khōtē nū̃ nā mār. Apṇā nā̃ dass, ēh ciṭṭhī laike sāhb nū̃ dĕī̃ te hallke part āwī̃.
7. Cut this paper with a knife, cut this cloth with these scissors, call a barber to cut my hair, cook the potatoes with the meat, boil the water.	7. Ēh kāg̱az cakkū nāḷ waḍḍhī̃, ēh kapṛā kaincī nāḷ katar, nāī nū̃ sadd paī mērē wāḷ katrē, ālūā̃ nū̃ gōsht de nāḷ rinnhī̃, paṇī kāṛh.
8. Make tea quickly, rise early and bake the bread, go to the other room and make the bed, hear what I say, run to the doctor's and call him here quickly.	8. Cāh chētī baṇā, sawērē uṭṭhkē rōṭī pakā, dujjē kamre jākē bistrā kar, mērī gall suṇ, ḍākdār sāhb de koḷ bhajjke jā tē ohnā̃ nū̃ shitābī etthe kuā.
9. Show me your hand, send your son to bring the vegetables to-day, wait here till the postman comes, go and find the boys' ball, bring the baby's coat.	9. Hatth wik͟hā, ajj apṇē puttar nū̃ ghallkē sabzī maṅgā, ētthē ḍāk wāḷē nū̃ uḍīk, jā, muṇḍĕā̃ de khēhnū̃ nū̃ labbh lai. nikkē bāwē dā kōṭ lĕā.
10. Give me madam's hat, do	10. Mēmsāhb dī ṭōpī mĕnū̃

this work quickly, stand up, sit down.	**dēh, ēh kamm jaldī kar, uṭṭh khlō, baih jā.**

Lesson XXVII.

1. *Doctor.* Good morning, what is the matter with you? *P.* I am ill, so I have come. *D.* How long have you been ill? *P.* For a long time.	**1.** *D.* **Salām, kī hōěā ī?** *B.* **Maĩ bamār ā̃, tā̃ karke āěā.** *D.* **Kadõ tõ bamār ẽ?** *B.* **Cōkhē cir tõ.**
2. *D.* What is the matter? Have you fever? *P.* A little, sometimes it comes daily and sometimes it misses two days. *D.* Had you fever yesterday and today? *P.* No, but today is the day.	**2.** *D.* **Halā, kī pher hōěā? Kass wī hai ī?** *B.* **Jī āh, thōṛī e, kadī rōz caṛhdī e, kadī dō din chaḍḍkē.** *D.* **Kall kass hai sī? te ajj?** *B* **Něhĩ ji, par ajj wārī e.**
3. *D.* All right, here is medicine, take it in a little water and when it operates take these four pills, two in the morning and two in the evening. *P.* Thank you, sir, shall I come again?	**3.** *D.* **Caṅgā, ēh dawāī e, pāṇī dē ghuṭṭ nāḷ khā, te jad asr hōwē ēh cār gōḷīā̃ khā, dō waḍḍē wēḷē, te dō shāmĩ.** *B.* **Tūhāḍḍī měhrbānī e, maī phēr āwā̃?**
4. *D.* Yes, if, you are not well after taking the pills.	**4.** *D.* **Jē gōḷīā̃ khākē wall nā hōwẽ, tā̃ āwĩ.**
5. *D.* Well, what is your trouble? Sore eyes I see. How long? *P.* Three months.	**5.** *D.* **Těnū̃ kī hōěā, akkhīā̃ āīā̃ hōīā̃ nĩ? Kadõ dī gall e?** *B.* **Trai mahīnē hoē nẽ.**

6. Three months! Why didn't you come sooner? Here, take this medicine and drop it into your eyes for three days, four times a day, and then put on this yellow ointment.

6. *D.* Trai mahīnē ! paihlē kyũ nèhĩ õ ãeã ? Ēh dawāī lèllai te tinnã̄ dinã̄ tīkar akkhīã̄ wīcc pāndā jā, cār wērī dihāṛē wicc, te ōh de picche ēh pīḷī malham lā.

7. *D.* Well, what can I do for you? Oh, it is the little girl that is ill, is it? *P.* She has an enlarged spleen. She has had fever for three months.

7. *D.* Kyũ māī, tērē wāstē kī karã̄, acchā, kuṛī maḷī hōī e? *B.* Ohnũ tiḷī e, tinn mahīnē tõ kass caṛhdī rèhī e.

8. *D.* Poor child, has she still fever? I see her pulse shows she has some feverishness. Put out your tongue, little girl, that's right. Give her goat's milk three times a day with this medicine.

8. *D.* Ōhō wècārī, aje wī kass caṛhdī sū? Hatth wēkkhaṇ tõ patā laggdā e paī ajē wī e, jībh kaḍḍh kākīē, bas ṭhīk e, ēhnũ bākrā duddh rōz trai wērī piāĩ karĩ, te ēh dawāī wī nāḷō nāḷ dēndī jā.

Lesson XXVIII.

1. *T.* Well, we must write to-day, let us get pens, paper and ink and let us write. *P.* Very well, we have pens, ink and paper.

1. *M.* Ajj sānũ likkhṇā cāhīdā e, par te siāhī te kāgaz lèllèīyē te likkhīye. *S.* Caṅgā jī, sāḍḍē kōḷ par te siāhī te kāgaz haiṇ.

2. *T.* Write now, I am writing, what am I doing? *P.* You are writing. I, too, am

2. *M.* Huṇ likkhō, maĩ peā likkhnā wã̄, maĩ kī peā karnā wã̄? *S.* Tusĩ pae likkhde ō,

writing.

maĩ wī likkhnā wā̃ peā.

3. *T.* You write very well. Do you write Panjabi as well as you write English? *P.* No, I have been writing English for many years and I am only now beginning to write Panjabi.

3. *M.* Baṛā acchā likkhde ō, jīkaṇ Aṅgrēzī likkhde o, ose tarhā̃ Panjābī wī likhde o? *S.* Nehĩ, Aṅgrēzī te maĩ bauht warhēā̃ tõ likhnā wā̃ te Panjābī te aje huṇe shurū kītī.

4. *T.* Madam writes very well. She writes better than some others. *P.* Yes, she writes better than I do, she is a fine writer.

4. *M.* Mēmsāhb horī baṛā acchā likkhdē nẽ, kaīā̃ tõ wall likhde nẽ. *S.* Āho, ōh mērē nāḷō wall likhde nẽ, ōh baṛā sōhṇā likhde nẽ.

5. *T.* Did she write this letter? *P.* Yes, she wrote this letter yesterday. *T.* Who wrote this letter yesterday? *P.* Madam wrote that letter yesterday.

5. *M.* Ēh ciṭṭhī ōhnā̃ likkhī? *S.* Āhō kall likkhī sāṇē. *M.* Ēh ciṭṭhī kall kis likkhī? *S.* Mēmsāhb horā̃ ōh ciṭṭhī kall likkhī sī.

6. *T.* When did you come here? *P.* I came at nine o'clock. When did you come?

6. *M.* Tusī̃ kadõ ētthē āē saō? *S.* Maĩ naū̃ wajē āēā, tusī̃ kadõ āē?

7. *T.* I came at nine too. When did you eat breakfast? *P.* At eight o'clock. *T.* When did you get up? *P.* I got up this morning at half past six.

7. *M.* Maĩ wī naū̃ wajē āēā, tusā̃ hāzrī kadõ khādhī? *S.* Aṭṭh wajē. *M.* Uṭṭhe kadõ saō? *S.* Ajj fajrī̃ maĩ sāḍhē chē wajē uṭṭhēā.

8. *T.* I got up at five.

8. *M.* Maĩ panj waje uṭ-

When do you retire? *P.* About ten, when do you?

ṭhĕā sā̃, tusī̃ saundē kadō̃ o? *S.* Kōī das wajē dē nēṛē trēṛē, te tusī̃?

9. *T.* I, too, go to bed at ten, what time did the teacher go home yesterday? *P.* He went home at four.

9. *M.* **Maī̃ wī das wajē saunnā wā̃, kall ustād kēhṛē wēḷē ghar geā sī?** *S.* **Ōh cār waje ghar gĕā.**

10. *T.* Did you get your foreign mail yesterday? *P.* Yes, it came in the morning.

10. *M.* **Kall wilaitī ḍāk miḷī sājē?** *S.* **Āhō, sawere āī sī.**

11. *T.* How many letters did you get? *P.* I got three and Madam got five. Did you get anything else? *P.* Yes, we got books, papers and cards.

11. *M.* **Kinnīā̃ ciṭṭhīā̃ miḷīā̃ sājē?** *S.* **Mĕnū̃ trai, te mēmsāhb horā̃ nū̃ panj.** *M.* **Hōr wī kujjh miḷĕā sājē?** *S.* **Jī āh, kitābā̃ te akhbārā̃ te kāṭ.**

12. *T.* Where did they come from? Some from England, some from America, and some of them from Italy. Two were from my own home.

12. *M.* **Kitthō̃ āe sāṇ?** *S.* **Kujjh Inglistānō̃, kujjh Amrīkĕō̃ te kujjh Iṭalī tō̃; dō mērē gharō̃ āe sāṇ.**

13. *T.* Were there no Indian letters? *P.* Yes, there were two. *T.* Who brought them? *P.* The postman brought them.

13. *M.* **Ēs mulkh dīā̃ kōī ciṭṭhīā̃ nehī̃ sāṇ?** *S.* **Āhō, dō sāṇ.** *M.* **Kis āndīā̃ sāṇ?** *S.* **Ḍākwāḷē lĕāndīā̃ sāṇ.**

14. *T.* Did he bring any for me? *P.* No, he gave me none for you. *T.* Did you ask him? *P.* Yes, I did, but he

14. *M.* **Mērē wāstē wī kōī lĕāndīā̃?** *S.* **Nĕhī̃, tuhāḍḍē wāstē mĕnū̃ kōī nĕhī̃ dittī.** *S.* **Tusā̃ puccheā sī?** *S.*

said there were none for you.

Āhō pucchĕā sī, par ōs ākhĕā ōhnā̃ dī kōī nēhī̃, akhē.

15. *T.* Write these letters, hold your pen thus, make that letter straight, make this letter round. Put the dots under that letter, put the points over that letter. The ink is too thick, I will put some water in it. Let us get some blotting paper for the next time. That will do for to-day.

15. *M.* Ēh harf likkhō kalam aiñ phaṛō, ōh harf siddhā baṇāō jī. ēh harf gōḷ baṇāō, ōs harf hēṭh nukte pāō, ohnā̃ harfā̃ dē dande ṭhīk baṇāō. Siāhī saṅhṇī e, maī̃ pāṇī pānnā̃; agḷī wārī kujjh b l ā ṭ i ṅ (siāhī-caṭṭ) lĕāwīyē, huṇ ajj wāste bas karīye.

Lesson XXIX.

1. *T.* Good morning. *P.* Good morning, is it nine o'clock? *T.* Yes, nine comes quickly. Let us write again to-day. *P.* Here are pen and paper. Teach me to write swad.

1. *M.* Salām jī. *S.* Salām, naũ wajj gaē nē̃? *M.* Jī āh, naũ jaldī wajj jāndē nē̃, ajj phēr likkhīyē. *S.* Āh wēkhā̃ kalam te kāgaz. Menũ suād dassō.

2. *T.* Do you wish to learn to write it now? *P.* Yes, I want to learn to write, but still more to talk. Talking first and then writing.

2. *M.* Huṇ sikkhṇā cāhnde o? *S.* Āhō, par likkhṇā sikkhaṇ nāḷō̃, maī̃ bōlṇā waddh sikkhṇā cāhnnā wā̃, paihle bōlṇā, magarō̃ likkhṇā.

3. *T.* Good, let us write the things that you know already. *P.* Yes, that will be a good thing.

3. *M.* Caṅgā jī, asī̃ ōhī gallā̃ likkhīye jĕhṛiā̃ aggē aundīā̃ nē̃. *S.* Āhō esē tarhā̃ ṭhīk e.

4. *T.* This is a good pen, hold it thus and write so. *P.* It is hard to write this language.	4. *M.* Ēh par caṅgā e, aĩ phaṛkē likkhō. *S.* Ēs zabān dā likkhṇā aukkhā e.
5. *T.* First write these simple words, and then the harder ones. Madam writes nicely, she will write well. *P.* Yes, she writes well.	5. *M.* Paihle ēh sukhalle lafs likkho, te picchē jehṛe aukkhe nẽ, mēmsāhb baṛā acchā likhdē nẽ, ōh Panjābī ṭhīk likkhaṇgē. *S.* Āhō, acchā likhdē nẽ.
6. *T.* You will write one hour to-day. *P.* Shall we write an hour to-morrow?	6. *M.* Ajj ikk ghaiṇṭā likkhōgē. *S.* Bhaḷke wī ghaiṇṭā likkhīyē?
7. *T.* Yes, I will come at nine and we shall write till ten. *P.* It is hard to learn to speak and write Panjabi.	7. *M.* Āhō jī, maĩ naũ waje āwā̃gā, te das waje tīkar likkhā̃gē. *S.* Baṛī mushkal nāḷ asī̃ Panjābī bōlṇī te likkhṇī sikkh sakne ā̃.
8. *T.* Yes, it takes a great many days of hard work. Is this ink good? I got it from a good shop. *P.* It does not seem to me good.	8. *M.* Āhō jī, bauht dinā̃ tīkar sakht mehnat karnī paindī e, ēh siāhī caṅgī e? Maĩ caṇgī haṭṭī tõ leī sī. *S.* Mĕnũ caṇgī nehī̃ jāpdī.
9. *T.* It is too thick. *P.* Shall I put water in? *T.* Yes, it needs more water, put some in.	9. *M.* Baṛī saṅhṇī e. *S.* Maĩ pāṇī pā̃? *M.* Āhō jī, pāṇī dī lōṛ e, thōṛā jĕhā pāō.
10. *T.* Is this English ink? *S.* No, it is country ink. *P.* Who makes	10. *M.* Ēh Aṇgrēzī siāhī e? *S.* Nĕhī̃, dēsī siāhī e. *S.* Baṇāndā kauṇ

it? *T.* I do not know, I get it at the shop.	e? *M.* Mĕnū̃ nĕhī̃ patā, maī̃ haṭṭī tõ lennā hunnā wā̃.
11. *T.* Write slowly, now write this word again. That letter is well made, this is crooked, see the points over this letter. That letter has points under it. There are two points over that letter. Make this part of this letter straight. This is a curve.	11. *M.* Zarā hauḷī hauḷī likkhō, ēh lafs phēr likkhō, ōh harf caṅgā baṇĕā hōĕā e, ēh harf ḍiṅgā e, wēkhō ēs harf de uttē nukte nẽ, te ōh de hēṭh nukte nẽ, ōs harf de utte dō nukte nẽ. Harf de ēs hissē nū̃ siddhā baṇāō, ēh gōḷ e.
12. *P.* It is time to stop, let us talk. *T.* Yes, it is ten o'clock now, we must read.	12. *S.* Huṇ chaḍḍṇā cāhīdā e, huṇ gallā̃ karīyē. *M.* Āhō jī, huṇ das waj gaē nẽ, huṇ paṛhnā cāhīdā e.
13. *P.* No, let us talk first. First talking, then reading. *T.* Yes, children learn to talk before they learn to read, so you may do the same.	13. *S.* Nēhī̃ paihlē gallā̃ kariyē, paṛhn tõ paihle gallā̃ karīdiā̃ nẽ. *M.* Añāṇē paihlē bōlṇā sikhdē nẽ, te magarõ paṛhnā, tusī̃ wī esē tarhā̃ karĕō.

Lesson XXX.

1. *T.* Can you read English? *P.* Yes, I read English easily, but not Panjabi.	1. *M.* Tusī̃ Aṅgrēzī paṛh sakde ō? *S.* Aṇgrēzī tē maī̃ asānī nāḷ paṛh saknā wā̃, par Panjābī nĕhī̃ paṛh sakdā.
2. *T.* Did you learn to speak English from reading	2. *M.* Tusā̃ paṛh paṛhke Aṅgrēzī sikkhī? *S.*

it? *P.* No, I learned it from my parents by talking.

3. *T.* Yes, that is the way to learn every language—by the ear. No one can get a language through the eye from a book. *P.* Oh yes, we learn Latin and Greek from our books.

4. *T.* Do you speak Latin and Greek? *P.* No, but we study that way.

5. *T.* Yes, lots of people study languages in books but no one can learn to speak from a book. You must hear the sound of the words. You learned English from your mother. You learn Panjabi from Panjabis.

6. *T.* Can you open the door? Say, I can open the door. *P.* I can open the door. *T.* Can you shut the door? *P.* I can shut the door.

7. *T.* Can you sit on this chair? *P.* Yes, I can sit on this chair.

Nĕhī̃, māpeā̃ kōḷō̃ bōldĕā̃ bōldĕā̃ sikkhī sī.

3. *M.* Sārīā̃ bōlīā̃ esē tarhā̃ sikkhṇīā̃ cāhīdīā̃ nē̃, suṇ suṇke. Kōī kitābā̃ paṛh paṛhke nehī̃ sikkh sakdā. *S.* Asī̃ Lātīnī te Yunānī paṛh paṛhkē sikhnē ā̃.

4. *M.* Lātīnī Yunānī bōl sakdē ō? *S.* Nĕhī̃, par sabak kitābā̃ tō̃ yād karnē ā̃.

5. *M.* Bauht sārē lōk kitābā̃ tō̃ sabak yād kardē nē̃, par kōī bōlṇā ēs tarhā̃ nĕhī̃ sikkh sakdā. Gallā̃ suṇṇīā̃ cāhīdīā̃ nē̃. Aṅgrēzī tusā̃ apṇī mā̃ kōḷō̃ sikkhī, Panjābī Panjābīā̃ kōḷō̃ sikhde o.

6. *M.* Būhā lāh sakde ō? aiñ ākhō, maĩ būhā lāh saknā wā̃. *S.* Maĩ būhā lāh saknā wā̃. *M.* Būhā mār sakde ō? *S.* Maĩ būhā mār saknā wā̃.

7. *M.* Ēs kursī utte baih sakde ō? *S.* Āhō, ēs kursī te baih saknā wā̃.

8. *T.* Can I take a book off the table and put it on the chair? *P.* Yes, you can take a book off the table and put it on the chair.	8. *M.* **Maĩ kitāb mēz tõ cukkkē kursī utte rakkh saknā wā̃?** *S.* **Āhō, tusī̃ kitāb mēz tõ cukkkē kursī utte rakkh sakdē ō.**
9. *T.* Can a boy sit all day on a chair? *P.* No, a boy cannot sit all day on a chair.	9. *M.* **Sārā din muṇḍā kursī te baih sakdā e?** *S.* **Nĕhī̃, sārā din muṇḍā kursī te nĕhī̃ baih sakdā.**
10. *T.* Can you tell the time by the clock? *P.* Yes, it is eleven o'clock.	10. *M.* **Tusī̃ gharī wēkhke wakat dass sakde ō?** *S.* **Āhō, yārā̃ waje nẽ.**
11. *T.* Can you play bat and ball? *P.* Yes, I can.	11. *M.* **Khēhnū̃ ṭallā khēḍ sakde ō?** *S.* **Āhō khēhnū̃ ṭallā khēḍ saknā wā̃.**
12. *T.* Can all Americans play bat and ball? *P.* No, not all. Madam is an American and she cannot play bat and ball. Most boys play bat and ball at school.	12. *M.* **Sārē Amrīkṇīē khēhnū̃ ṭallā khēḍ sakde nẽ?** *S.* **Nĕhī̃ sārē nĕhī̃ khēḍ sakdē, mēmsāhb Amrīkā de nẽ, te ōh nĕhī̃ khēḍ sakdē, muṇḍē te aksar skūle khēhnū̃ ṭallā khēḍdē nẽ.**
13. *T.* Can you see what is in my hand? *P.* Yes, it is a watch. *T.* Can you hear it tick? *P.* Yes, it says tick, tick, tick.	13. *M.* **Tusī̃ wēkh sakde ō pai mere hatth wicc kī e?** *S.* **Jī āh, gharī e.** *S.* **Ṭik ṭik suṇ sakde ō?** *S.* **Āhō, ṭik ṭik kardī e.**
14. *T.* Can you see its hands? *P.* Yes, I see its hands. It has three	14. *M.* **Sūīā̃ dissdīā̃ je?** *S.* **Āhō, trai sūīā̃ sū.** *M.* **Kĕhṛī caldī e?** *S.*

hands. *T.* Which one is moving? *P.* The little one is moving.

Nikkī caldī dissdī e.

15. *T.* Do you write to America? *P.* Yes, I write to America every week.

15. *M.* Tusī̃ Amrīke nū̃ likhde ō? *S.* Āhō jī, aṭṭhī̃ dinī̃ likhnā wā̃.

16. *T.* Can you throw and catch a ball? *P.* Yes, I can throw and catch a ball.

16. *M.* Khēhnū̃ saṭṭ sakde ō te jhōp sakdē ō? *S.* Āhō khēhnū̃ saṭṭ wī te jhōp wī sakknā wā̃.

17. *T.* Can a cow write? *P.* No, a cow cannot write. *T.* Can a horse drink? *P.* Yes, a horse and a cow can eat and drink.

17. *M.* Gā̃ likkh sakdī e? *S.* Nĕhī̃, gā̃ nehī̃ likkh sakdī. *M.* Ghōṛā pī sakdā e? *S.* Āhō, ghōṛā te gā̃ khā pī sakdē nē̃.

18. *T.* Do horses drink tea or coffee or liquor? *P.* Horses drink water. *T.* What do cows eat? Cows eat hay, grass and grain.

18. *M.* Ghōṛē cāh yā̃ kāfī yā̃ sharāb pī sakde nē̃? *S.* Ghōṛē pāṇī pīndē nē̃. *M.* Gāīā̃ kī khāndīā̃ nē̃? *S.* Gāīā̃ bhōh, ghāh, dāṇā khāndīā̃ nē̃.

19. *T.* What do you eat? Can you eat ghi? *P.* No, I eat meat, flour, and vegetables, but not ghi.

19. *M.* Tusī̃ kī khānde ō? Gheō khā sakde ō? *S.* Nĕhī̃, maī̃ gōsht, āṭā te sabzī khānnā hunnā wā̃, gheō nēhī̃ khāndā.

Lesson XXXI.

1. *T.* Good morning, may I come in? *P.* Yes, certainly. Come in. Good morning.

1. *M.* Salām sāhb, ijāzat e? *S.* Āho jī, ā jāo, salām.

2. *T.* Please get your pen and ink and write. *P.*

2. *M.* Mehrbānī karke kalam dawāt laike

Shall I write yesterday's lesson? | likkho. *S.* Maĩ kall dā sabak likkhā̃?

3. *T.* Yes, you may write that and a new lesson too. *P.* May I write the old lesson first?

3. *M.* Jī āh, ōh wī likkho te ikk nawā̃ wī likkho. *S.* Maĩ pishlā sabak paihle likkhā̃?

4. *T.* Yes, you may and you may take this paper to write on. *P.* May I sit by the door?

4. *M.* Jī āh, te ēh kāgaz wī bhāwẽ likkhaṇ wāste lellō. *S.* Maĩ būhe kōḷ bawhā̃?

5. *T.* Yes, there is more light there than here. Madam may write too. *P.* May we put these chairs and table by the door? *T.* I will place them.

5. *M.* Jī āh, ōtthe lō waddh e. Mēmsāhb wī likkhaṇ. *S.* Asī̃ mēz te kursīā̃ būhe kōḷ rakkhīye? *M.* Maĩ rakkh dēnnā̃.

6. *P.* May I take these books off the table? *T.* Yes, if they are in your way.

6. *S.* Ēh kitābā̃ maĩ mēz tõ cukkā̃? *M.* Āhō jī, jē taklīf dēndīā̃ nẽ te.

7. *P.* May I stop writing now? It is ten o'clock. *T.* Yes, you may stop.

7. *S.* Huṇ maĩ likkhṇā chaḍḍ deā̃? Das waj gae nẽ. *M.* Āhō jī, huṇ chaḍḍ deō.

8. *P.* May we go to the market to-day? Will you go with us? *T.* Yes, if you wish.

8. *S.* Ajj asī̃ bazār jāīye? Tusī̃ wī nāḷ jāōde? *M.* Jē ākho te.

They go to the market and the teacher describes the various things, or it may be better to use pictures to describe from.

Lesson XXXII.

1. *T.* We must write more to-day than we did yesterday. *P.* Must

1. *M.* Ajj sānū̃ kall nāḷõ waddh likkhṇā pawēgā. *S.* Halā, mērā

we? I thought that we wrote enough last time.	khiāl sı kall cōkhā likkheā.
2. *T.* But you must write more and more every day so that you may learn to write nicely. *P.* Yes, I must learn to write and read well so that I may read and write letters.	2. *M.* Par rōz waddh likkhṇā cāhīdā e, paī tusī̃ caṅgā likkhṇā sikkho. *S.* Menū̃ ṭhīk likkhṇā paṛhnā sīkkhṇā cāhīdā e, paī maĩ ciṭṭhīā̃ likkhā̃ te paṛhā̃.
3. *T.* Yes, you must write me a letter soon. I must show you a copy. *P.* We must not write too long for I must go to the bookshop and get a copybook.	3. *M.* Āhō jī, thōṛe cir picche tuhānū̃ ciṭṭhī likkhṇī cāhīdī e, maĩ tuhānū̃ namūnā dassā̃gā. *S.* Bauht cir nā likkhīye, maĩ haṭṭī te jāke nawī̃ kāpī laiṇī e.
4. *T.* Is the old book full? *P.* It is almost full.	4. *M.* Purāṇi mukk geī e? *S.* Karīb karīb mukk geī e.
5. *T.* What did you pay for it? Six pence? That is too dear. We must go to a new shop. *P.* You must find a good place. *T.* I think I know a place that sells cheap.	5. *M.* Kinnī̃ paisī̃ leī je? Chī̃ anī? chē āne waddh nē̃, kisē hōr haṭṭī te jā̃ā̃ge. *S.* Kōī caṅgı haṭṭī labbh lao. *M.* Ikk mĕnū̃, shait dukān yād e, jitthe sastā wēcde nē̃.
6. *T.* You must write more slowly. This is not so good. *P.* It is not so bad as it was.	6. *M.* Hōr hauḷī hauḷī likkho, ēh ōnnā wall nehī̃ e. *S.* Paihle nāḷō wall e.
7. *T.* Well, but you must get on more rapidly, both in writing and speaking. *P.* Yes, we	7. *M.* Ēh te gall ṭhīk e, par huṇ likkhaṇ wicc te bōlaṇ wicc baṛī tarakkī karnī cāhīdī

must. We ought to speak more every day.	e. *S.* Ṭhīk e, asī̃ rōz waddh bōlīye.
8. *T.* You ought to speak the hard words rapidly. *P.* Well, you must teach us.	8. *M.* Tusī̃ aukhe aukhe lafs jaldī bōlō karō. *S.* Halā, tusī̃ sānū̃ dassō.
9. *T.* I must come earlier in the morning, so that we can do more. *P.* Oh no, you must not come any earlier, for we must have some time for other things.	9. *M.* Mĕnū̃ sawēḷe auṇā cāhīdā e, tā̃ asī̃ waddh kamm kar sakā̃ge. *S.* Nehī̃, edū̃ sawēḷe nā āo, sānū̃ hōrnā̃ kammā̃ wāste wēḷā cāhīdā e.
10. *T.* Very well, I must go now. *P.* Must you? Is the time up? *T.* I must go early to-day. May I go now? *P.* Yes, you can go and we will go and take a walk. We must walk more.	10. *M.* Bauht acchā, huṇ, jī, mĕnū̃ jāṇā e. *S.* Halā, wēḷā hō geā e? *M.* Ajj mĕnū̃ zarā sawēre jāṇā e, ijāzat e? *S.* Acchā jī, jāo, te asī̃ kitle jā-ke sair karā̃ge, sair waddh karnā cāhīdā e.

Lesson XXXIII.

1. *T.* Here is a book. Whose is it? *P.* It is mine. This, too, is my book. *T.* Are these, too, your books? *P.* Yes, these are our books, but these are yours.	1. *M.* Āh wēkhā̃ kitāb e, kih dī e? *S.* Mērī e, ēh wī mērī e. Ēh wī tuhāḍḍīā̃ kitābā̃ nē̃? *S.* Āhō, ēh sāḍḍīā̃ nē̃, par ōh tuhāḍḍīā̃ nē̃.
2. *T.* John said that these books were his. Are they? *P.* Yes, they are his. *T.* Have you any books like John's? *P.* Yes, I have some like his.	2. *M.* J h a ṇ ḍ e ā k h e ā mērīā̃ nē̃, saccī gall e? *S.* Āhō, osē dīā̃ nē̃. *M.* Tuhāḍḍe kōl Jhaṇḍē dīā̃ kitābā̃ jehīā̃ haiṇ? *S.* Jī āh, kujjh te haiṇ ne.

3. *T.* Peter and John gave me their books yesterday. Here they are. *P.* Those? Those books are not theirs. I beg your pardon, those are mine. These are their books.

3. *M.* **Pīre te Jhaṇḍe kall mĕnū̃ apṇīā̃ kitābā̃ dittīā̃, ēh nē̃.** *S.* **Ōh muāf karnā, ōh ohnā̃ dīā̃ nehī̃, ōh merīā̃ nē̃, ohnā̃ dīā̃ ēh nē̃.**

4. *T.* I see, I was mistaken. That is right. These belong to you and those are theirs. This is Andrew's book. *P.* Yes, and that is Peter's.

4. *M.* **Āhō, maĩ g̱altī kītī sī, ṭhīk e, ēh tuhāḍḍīā̃ nē̃, te ōh ohnā̃ dīā̃, ēh Amar dī kitāb e.** *S.* **Āhō, te ēh Pīre dī e.**

5. *T.* Give me Peter's book and John's pen and I will give them to them. *P.* Never mind, I will give them back.

5. *M.* **Mĕnū̃ Pīrē dī kitāb te Jhaṇḍe dā par dē deo, maĩ ohnā̃ nū̃ dē chaḍḍā̃gā.** *S.* **Kōī ḍar nehī̃, maĩ āpe dē deā̃gā.**

6. *T.* All right, you may return them. *P.* Let me go now and return them.

6. *M.* **Caṅgā jī, tusī̃ dē deo.** *S.* **Maĩ huṇe jāke partā deā̃?**

7. *T.* No, not now. Make another sentence like that. *P.* Let me come and get the book.

7. *M.* **Aje nehī̃. Ehojehā ikk hōr fikrā baṇāo.** *S.* **Maĩ huṇe āke kitāb lellā̃?**

8. *T.* Let us have another sentence. *P.* Let Peter come and I will give him the book. *T.* Another. *P.* Let me sit on this chair. Let me take the book from the table and I will put it on the chair.

8. *M.* **Aje wī ikk hōr baṇāo.** *S.* **Pīre nū̃ ā laiṇ dēho, te maĩ ohnū̃ kitāb dē deā̃gā.** *M.* **Aje ikk hōr.** *S.* **Maĩ kursī te baih jā̃. Menū̃ mēz tō̃ kitāb cukkaṇ deo, te tā̃ maĩ kursī te rakkhā̃gā.**

9. *P.* Let me walk to the door and open it. Let me go to the door and shut it. Let me have your pencil. Let me write a letter. Let me eat this bread. Let Peter drink that water.

9. *S.* **Maĩ būhā jāke lāhā̃? Maĩ būhā jāke mārā̃? Mènū̃ apṇī rūl wik͟hāo. Maĩ ciṭṭhī likkhā̃? Mai ēh rōṭī khāā̃. Pīrā ōh pāṇī pīe?**

10. *T.* Very well done. Again. *P.* Throw the ball and let me catch it. Let us go and play ball. Let us go to school. Let us write Arabic to-morrow. Let us read Arabic again. Let us talk Panjabi the whole time. Let us go to the city and get books for writing. Let the boys and girls go home. Let the girls write a letter to their teacher.

10. *M.* **Bauht acchā, ikk hōr.** *S.* **Gēnd suṭṭo te maĩ jhōp lā̃. Asī̃ jāke gēnd nāḷ khēḍ-īyē. Asī̃ skūle calīye, bhaḷke asī̃ Arbī likk-hīye. Asī̃ Arbī phēr paṛhīye. Asī̃ sārā wakat Panjābī bōlīye Asī̃ shaihr jāke likkhaṇwāḷīā̃ kitābā̃ leāwīye. Muṇḍē kuṛīā̃ ghar jāṇ, kuṛīā̃ apṇe ustād wall ciṭṭhī likkhaṇ.**

Lesson XXXIV.

1. *T.* Let us make some more sentences. I want you to say what I say. *P.* I want you to do what I do.

1. *M.* **Asī̃ hōr fikre baṇāīye. Maĩ cāhnnā wā̃ paī jō kujjh maĩ ākhā̃ tusī̃ ākhō.** *S.* **Jō kujjh maĩ karā̃, tusī̃ karō.**

(Begin all the following sentences with the words "**maĩ cāhnnā wā̃ paī,**" which are, however, generally omitted in Panjabi unless both nominatives are of the third person).

2. *T.* That is right, I want you to take what I

2. *M.* **Ṭhīk e, jō kujjh maĩ lā̃, tusī̃ lao.** *S.*

take. *P.* I want you to give what I give.

3. *T.* I want her to give what I give. *P.* I want her to drink what I drink.

4. *T.* I want her to eat what I eat. *P.* I want her to buy what he buys.

5. *T.* I want him to eat what I eat. *P.* I want him to sell what I sell.

6. *T.* I want them to teach what I teach. *P.* I want the girls to do what I do.

7. *T.* Now another kind. I want him to go where I go. *P.* I want her to go where you go. *T.* I want the boys to sit where I sit.

8. *T.* I want them to stay where I stay. *P.* I want you to sleep where I sleep. *T.* He wants me to work where you work. *P.* I want them to eat where I eat.

Jō kujjh maĩ deā̃, tusī̃ deo.

3. *M.* **Jō kujjh maĩ deā̃, ōh dē.** *S.* **Jō kujjh maĩ pīā̃ ōh pīe.**

4. *M.* **Jō kujjh maĩ khāwā̃, ōh khāe.** *S.* **Maĩ cāhnnā wā̃ paī jō kujjh ōh mull lae, ōh wī mull lae.**

5. *M.* **Jō kujjh maĩ khāwā̃, ōh khāe.** *S.* **Jō kujjh maĩ wēcā̃, ōh wēcē.**

6. *M.* **Jō kujjh maĩ sikhānnā̃, ōh sikhāe.** *S.* **Jō kujjh maĩ karā̃, kuṛīā̃ wī karn.**

7. *M.* **Huṇ hōr kism dā fikrā. Maĩ cāhnnā wā̃ paī jitthē maĩ jā̃, ōh wī jāē.** *S.* **Jitthē tusī̃ jāō, ōh wī jāe.** *M.* **Jitthe maĩ bawhā̃, ōtthe muṇḍē wī baihṇ.**

8. *M.* **Jiṭthe maĩ rahā̃, ōtthe ōh raihṇ.** *S.* **jitthe maĩ sawā̃, ōtthe ōh sauṇ.** *M.* **Ōh cāhndā e paī maĩ ōtthe kamm karā̃ jitthe tusī̃ karde ō.** *S.* **Maĩ cāhnnā wā̃ paī itthe maĩ khā̃, ōtthe ōh khāṇ.**

9. *T.* I want John to play where I play. *P.* I want Peter to play where the boys play.

9. *M.* Maĩ cāhnnā wā̃ paĩ jitthe maĩ khēḍḍā̃, ōtthe Jhaṇḍā khēḍde. *S.* Maĩ cāhnnā wā̃ paĩ jitthe muṇḍē khēḍḍaṇ, ōtthe Pīrā khēḍde.

10. *T.* Another kind. I want him to eat as much as I eat. *P.* I want her to do as much as I do. *T.* I want her to take as much as I take. *P.* She wants to take as much as I take.

10. *M.* Huṇ ikk hōr kism dā fikrā, maĩ cāhnnā wā̃ paĩ jinnā maĩ khā̃, ōnnā ōh khāe. *S.* Maĩ cāhnnā wā̃ paĩ jinnā maĩ karnā wā̃, ōnnā ōh kare. *M.* Maĩ cāhnnā wā̃ paĩ jinnā maĩ lā̃ ōnnā ōh laie. *S.* Ōh cāhndī e paĩ jinnā maĩ lā̃, ōnnā ōh laie.

11. *T.* Good. I want them to give as much as I give. *P.* I give as much as you do.

11. *M.* Bauht acchā, maĩ cāhnnā wā̃ paĩ jinnā maĩ deā̃, ōnnā ōh dēṇ. *S.* Jinnā tusī̃ dēnde ō, ōnnā maĩ dēnnā wā̃.

12. *T.* He sells as much you sell. *P.* He buys as much as you buy. *T.* She drinks as much as a man. *P.* They (fem.) eat as much as men.

12. *M.* Jinnā tusī̃ wēcdē ō, ōnnā ōh wēcdā e *S.* Jinnā maĩ mull lainnā wā̃, ōnnā ōh mull lendā e. *M.* Ōh jaṇe jinnā pīndī e. *S.* Ōh jaṇeā̃ jinnā khāndīā̃ nē̃.

13. *T.* The boys read as much as the girls. *P.* They write as much as the girls. *T.* We want

13. *M.* Jinnā kuṛīā̃ paṛhdīā̃ nē̃, ōnnā muṇḍē paṛhdē nē̃. *S.* Jinnā kuṛīā̃ likhdīā̃ nē̃,

as many books as they have. *P.* They want as many books as we have.

ōnnā ōh likhdē nẽ. *M.* Jinnīā̃ kitābā̃ ohnā̃ kōḷ nẽ, ōnnīā̃ asī̃ cāhnne ā̃. *S.* Jinnīā̃ kitābā̃ sāḍḍē kōḷ nẽ, ōnnīā̃ ōh cāhnde nẽ.

14. *T.* I want as many books as you have. *P.* You want as many books as she has. *T.* He wants as many chairs as I have. *P.* You want as many dogs as he has.

14. *M.* **Jinnīā̃ kitābā̃ tuhāḍḍe kōḷ nẽ maĩ cāhnnā wā̃. *S.* Jinnīā̃ kitābā̃ ohde kōḷ nẽ, ōnnīā̃ tusī̃ cāhnde ō. *M.* Jinnīā̃ kursīā̃ mēre kōḷ nẽ, ōnnīā̃ ōh cāhndā e. *S.* Jinne kutte ōhde kōḷ nẽ, ōnne tusī̃ cāhnde ō.**

15. *T.* They (m.) want as many boys as he has. *P.* They (f.) want as many girls as I have. *T.* Thou wantest as many pens as they have. *P.* Thou wantest as many rugs as I have.

15. *M.* **Jinne muṇḍe ōhde kōḷ nẽ, ōnne ōh cāhnde nẽ. *S.* Jinnīā̃ kuṛīā̃ mēre kōḷ nẽ, ōnnīā̃ ōh cāhndīā̃ nẽ. *M.* Jinnīā̃ kalamā̃ ohnā̃ de kōḷ nẽ, ōnnīā̃ tū̃ cāhnnā ẽ. *S.* Jinne g̱alīce mēre kōḷ nẽ, ōnne tū̃ cāhnnā ẽ.**

16. *T.* Bring me as many letters as he has. *P.* Take as many as John has. *T.* Is this book as thick as yours? *P.* No, it is as thick as John's.

16. *M.* **Jinnīā̃ ōhde kōḷ ciṭṭhīā̃ nẽ, ōnnīā̃ mēre kōḷ leāo. *S.* Jinnīā̃ Jhaṇḍe kōḷ nẽ, ōnnīā̃ lellao. *M.* Ēh kitāb tuhāḍḍī jēḍḍī mōṭī e? *S.* Nehī̃, Jhaṇḍe dī jēḍḍī mōṭī e.**

17. *T.* Does John run as fast as Peter? *P.* John runs

17. *M.* **Jhaṇḍā Pīrē jinnā bhajj sakdā e? *S.***

as fast as, or faster than Peter. *T.* You may sleep as late as Andrew does. *P.* As late as Andrew? Never.

Jhaṇḍā Pīrē jinnā bhajjdā e yā̃ waddh. *M.* Jinnā cir Amar saundā e tusī̃ wī saũ sakde o. *S.* Jinnā cir Amar saundā we? Taubā jī.

18\. *T.* This cloth is as fine as silk. *P.* As fine as silk? Is it not silk? *T.* He is as black as ink. *P.* She is as white as snow.

18\. *M.* **Ēh kapṛā paṭṭ jehā mahīn e. *S.* Paṭṭ jehā? āpe paṭṭ nehī̃ e? *M.* Ōh siāhī jehā kāḷā e. *S.* Ōh barf (warf) jehā ciṭṭā e.**

19\. *T.* This chair is not as high as the table. The table is higher than the chair. *P.* This rug is not as large as the carpet. The carpet is larger than the rug. (Door, small, window; Window, high, roof; Coat, big, yours. Hand, large, mine. Bed, small, yours; Book, black, red, yours; Bread, good, Peter's; Cloth, fine, that; Horse, good, cow.)

19\. *M.* **Ēh kursī mēz jinnī uccī nehī̃, mēz kursī nāḷõ uccā e. S. Ēh galīcā darī jēḍḍā nehī̃, darī galīce nāḷõ waḍḍī e. (Būhā, nikkā, bārī: bārī, uccī, chatt: kōṭ, waḍḍā, tuhāḍḍā: hatth, waḍḍā, mērā: manjī, nikkī, tuhāḍḍī: kitāb, kāḷī, lāl, tuhāḍ-ḍī: rōṭī, caṅgī, Pīrē dī: kapṛā, mahīn, ōh: ghōṛā, caṅgā, gā̃.)**

Change the pronouns of the first person in the first dozen sentences, to other persons.

Lesson XXXV.

Future (complicated in Panjabi).

1\. *T.* I am going to teach a new lesson now. *P.*

1\. *M.* **Huṇ maī̃ nawā̃ sabak sik̲h̲āṇ laggā**

I am going to learn a new lesson.

wā̃. *S.* Maĩ nawā̃ sabak sikkhaṇ laggā wā̃.

2. *T.* I am going to go to the city soon. *P.* I am going to go to the church soon.

2. *M.* Zarā ku nū̃ maĩ shaihr jāṇ lag̲ā̃. *S.* Maĩ zarā ku nū̃ girje jāṇ lag̲ā̃.

3. *T.* I am going to go to the market to-day. *P.* I am going to the Post Office.

3. *M.* Ajj maĩ bazār jā-ā̃gā. *S.* Maĩ ḍāk-k̲h̲āne jāṇ laggā wā̃.

4. *T.* I am going to send a letter home to-day. *P.* I am going to write home to-day.

4. *M.* Maĩ ajj ghar chiṭ-ṭhī lik̲h̲aṇ laggā wā̃. *S.* Maĩ ajj ghar chiṭ-ṭhī lik̲h̲aṇ laggā wā̃.

5. *T.* I am going to write a letter to the bookseller to-morrow. *P.* I am going to bring you a letter from the Post Office to-morrow. I am going to send a letter by you now.

5. *M.* Bhaḷkē maĩ kītābā̃ wēccaṇ wāḷe nū̃ ciṭ-ṭhī likkhā̃gā. *S.* Maĩ bhaḷkē tuhāḍḍē wāstē ḍāk-k̲h̲āneõ ciṭṭhī leā-wā̃gā, huṇ maĩ tuhāḍ-ḍē hatth ciṭṭhī ghal-laṇ laggā wā̃.

6. *T.* I am going to take your letter to the Post Office. I am going to buy some books for you. *P.* I am going to let you buy some books for me.

6. *M.* Maĩ tuhāḍḍī ciṭṭhī ḍāk-k̲h̲ānē lai jāṇ lag̲-ā̃. Maĩ tuhāḍḍē laī kitābā̃ k̲h̲arīdā̃gā. *S.* Maĩ tuhānū̃ apṇe jō-gīā̃ kitābā̃ k̲h̲arīdaṇ deā̃gā.

7. *T.* Why are you going to buy books? *P.* I am going to read some Panjabi stories. (The teacher should change all these pronouns to second and third persons, of both numbers).

7. *M* Tusī̃ kyū̃ kitābā̃ k̲h̲arīdaṇ lagge ō. *S.* Maĩ kōī Panjābī ka-hāṇīā̃ paṛhā̃gā.

8. *T.* It is going to rain to-

8. *M.* Bhaḷkē mī̃h wassēgā

	morrow, is it not? *P.* I do not know.	ke nehī̃? *S.* **Menū̃ khabarē?**
9.	*T.* Are you going to the mountains this summer, or to the seashore? *P.* We are not going anywhere this summer, I think; but we may go to the mountains.	*M.* **Aitkī pahāṛ jāōgē ke samundar dē kōḷ?** *S.* **Aitkī asī̃ garmīā̃ wicc kitale nehī̃ jāṇ laggē, par shait pahāṛ jāā̃gē.**
10.	*T.* Will you go to the city with me to-morrow? *P.* I shall not be able to go. *T.* Why can't you go? *P.* I shall be writing letters to America to-morrow.	*M.* **Bhaḷke mērē nāḷ shaihr callōgē?** *S.* **Bhaḷkē nehī̃ jā sakā̃gā.** *M.* **Kyū̃ nehī̃?** *S.* **Bhaḷkē Wīlaitī ḍāk likhṇī e.**
11.	*T.* John is going with me to buy clothes. Will you go too? *P.* No, I am going to be busy with letter writing, as I told you. Will you put this letter in the box for me?	*M.* **Jhaṇḍā mērē nāḷ kapṛē mull laiṇ jāēgā, tusī̃ wī nāḷ callōge?** *S.* **Nehī̃ maī̃ te ākh baiṭhā wā̃, maī̃ te ciṭṭhīā̃ likhṇīā̃ nē̃. Ēh ciṭṭhī mērē wastē ḍākē pāōgē?**
12.	*T.* Certainly. I am going out and will do it for you. *P.* Will you take this book and put it on the chair? *T.* Certainly, with pleasure.	*M.* **Baṛī khushī nāḷ, maī̃ ū̃ wī bannē jāṇā e.** *S.* **Ēh kitāb laikē kursī te rakkhōgē?** *M.* **Baṛī khushī nāḷ.**
13.	*T.* I have to write a letter home every day. *P.* Have you to write every day? Why?	*M.* **Mēnū̃ rōz ciṭṭhī ghar likhṇī paindī e.** *S.* **Rōz likhṇā paindā e? Kī sababb e?**
14.	*T.* My mother has to have word daily, or she is worried as to whether	*M.* **Bēbbē nū̃ rōz khabar dēṇī paindī e, nehī̃ te ghābbar jāndī**

I am well or not. So I have to get up early and write to her. John, too, has to write daily.

e, paĩ k̲h̲abrē wall e ke nŏhĩ, tã karke mĕnũ rōz sawērē uṭṭhkē likkhṇā paindā e. Jhaṇḍē nũ wī rōz lik̲h̲ṇā paindā e.

15. *P.* Do you keep cows? *T.* Yes, we have to milk them twice daily.

15. *S.* Tusĩ gāīā̃ rak̲h̲de o? *M.* Jī āh, ohnā̃ nũ rōz dō wārī cōṇā paindā e.

16. *T.* I have to go. I must go. I am compelled to go. It is necessary for me to go. I have got to go.

16. *M.* Maĩ jāṇā e, maĩ zarūr jāṇā e, menũ jāṇā paindā e, (or jāṇā peā). Maĩ te majbūr hōeā, jāṇā te pawēgā.

Lesson XXXVI.

1. *T.* Good morning. What day is this? Is it Monday? *P.* It is Monday. *T.* What will it be to-morrow? Tuesday? *P.* To-morrow will be Tuesday.

1. *M.* Salām jī, ajj kehṛā wār e? Ajj suār e? *S.* Ajj suār e. *M.* Bhaḷkē kehṛā wār e, maṅgaḷ? *S.* Bhaḷkē maṅgaḷ e.

2. *T.* Is the next day Wednesday? *P.* Yes, the next day is Wednesday. *T.* Is the day after Wednesday Thursday? *P.* Yes, after Wednesday comes Thursday.

2. *M.* Te parsõ buddh? *S.* Āhō parsõ buddh e. *M.* Te paile din jumerāt. *S.* Jī āh, paile din jumerāt e.

3. *T.* Then what? Friday? *P.* After Thursday comes Friday. *T.* Is the seventh day Saturday? *P.* Yes, it is

3. *M.* Te phēr kehṛā din e? Jumā? *S.* Jumerāt de picche jumā aundā e. *M.* Sattwā̃ din haftā e? *S.* Āhō,

Saturday. Sunday or Sabbath, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.	haftā e. Aitwār yā̃ sabbat, suār, maṅgaḷ, buddh, jumerāt, jumā, haftā.
4. *T.* How many days are there in the week? *P.* There are seven days in the week.	4. *M.* Hafte wicc kinnē wār hunde nē̃? *S.* Hafte wicc satt wār hunde nē̃.
5. *T.* Learn this table of time: 60 seconds make one minute, 60 minutes make one hour, 24 hours make one day, 7 days make one week, 4 weeks or 30 days make one month, 12 months make one year, 100 years make a century. What century is this? *P.* This is the 20th Century.	5. *M.* Ēh wakat dā hisāb yād karnā cahīdā e. Saṭṭhā̃ sikiṇṭā̃ dā ikk miṇṭ hundā e, saṭṭhā̃ miṇṭā̃ dā ikk ghaiṇṭā, triū̃h ghaiṇṭeā̃ dā ikk paihr, aṭṭhā̃ paihrā̃ yā̃ cawhīā̃ ghaiṇṭeā̃ dā ikk din, sattā̃ dinā̃ dā ikk haftā, caū̃h hafteā̃ yā̃ trīhā̃ dihāṛeā̃ dā ikk mahīnā, bāhrā̃ mahīneā̃ dā ikk sāl, sau sālā̃ dī ikk sadī. Huṇ kehṛī sadī e? *S.* Huṇ wīhwī̃ sadī e.
6. *T.* How long have you been in this country? *P.* I have been here four months. *T.* Is your father living? *P.* Yes, he is about 55 years old.	6. *M.* Tuhānū̃ ēs mulkh wicc āeā̃ kinnā cir hōeā e? *S.* Menū̃ cār mahīnē hoē nē̃. *M.* Tuhāḍḍē wālid horī jiū̃ndē nē̃? *S.* Āhō, ōh kōī pacwanjhā̃ sālā̃ dī umr dē nē̃.
7. *T.* Your mother? *P.* No, she died when I was a boy. *T.* How	7. *M.* Te tuhāḍḍī wāldā? *S.* Nĕhī̃, mērī mā̃ mērē nikkĕā̃ hundeā̃

old? *P.* Just 16. Teach me some expressions of time.

mar geī. *M.* Tusī̃ kēḍḍē ku saō? *S.* Maī̃ sōhḷā̃ warhĕā̃ dā sā̃. Wakat dīā̃ hōr kōī gallā̃ dassō.

8. *T.* Very well, I will give some. I will come in ten days. This child is ten months old. This calf is four days old. This woman is thirty years old. How old is this horse? He is five years, seven months and fifteen days. What is the age of this girl? Six years, three months and two days.

8. *M.* Caṅgā jī, hōr dass dēnnā̃, maī̃ dasā̃ dinā̃ picche āwā̃gā, ēh bāl dasā̃ mahīneā̃ dā we, ēh wacchā caũh dihāṛeā̃ dā e. Ēh janānī trīhā̃ warheā̃ dī e. Ēh ghōṛā kinnī umr dā e? Ōh dī umr panj sāl, satt mahīnē, pandrā̃ dihāṛē we. Ēh kuṛī kinnī umr dī e. Chē warhē tinn mahīne, dō dihāṛe ēh dī umr e.

9. How long did Christ live in Palestine? About thirty-three years. How long did he teach? About three years.

9. Masīh Kanān de mulkh kinnē warhē rehā? Kōī tēttī warhē. Kinnā cir sikhāndā rehā? Kōī trai warhē.

10. How long does it take to make bread? It takes two or three hours. How long did it take you to learn to read? It took three or four years.

10. Rōṭī pakāṇ wicc kinnā cir laggdā e? Dō tinn ghaiṇṭē. Tusā̃ paṛhnā kinnē cir wicc sikheā? Trai cār warhe lagge sāṇ.

11. How long does it take to boil potatoes? It takes twenty minutes. How long does it take to come here from New

11. Ālū rinnhaṇ wicc kinnā cir laggdā e? Wīh miṇṭ laggdē nē̃. New York shaihrō̃ ētthē tīkar auṇ wāstē

York? About four weeks.	kinnā cir laggdā e? Kōī cār hafte.
12. How old was Moses when he died? One hundred and twenty years old. How old was Adam when he died? Nine hundred and thirty years old.	12. Mūsā dī kinnī umr sī jad mōeā? Ikk sau wīh warhē. Ādam kinnē dā sī jad mōeā? Naū sau trīhā̃ dā.
13. How old was Noah when the flood came? Six hundred years old. What was the age of Noah when he died? Nine hundred and fifty years.	13. Nūh kinnē dā sī jad nūh-nadī āī sī? Cheā̃ saiā̃ dā. Te jad Nūh mōeā sī, kinnī umr sāsū? Sāḍhē naū sau.
14. Who was the oldest man? Methusaleh, nine hundred and sixty-nine. Where did Moses spend forty years? He spent 40 years in Egypt.	14. Sāreā̃ nāḷō̃ waddh kihdī umr hoī? Matūsalāh dī umr naū sau unhattar warhē sī jad mōeā. Mūsā cāḷī warhē kitthe rehā? Misr wicc cāḷī warhe rehā.

Lesson XXXVII.

1. *T.* Let us take a walk. See that man. What is he doing? *P.* He is working. Let us go and ask him.	1. *M.* Asī̃ sair karīye, wēkhō jī, ōh jaṇā kī peā kardā e? *S.* Ōh kamm peā kardā e, asī̃ calkē ōhnū̃ pucchīye.
2. *T.* Well, what are you making? *Workman.* I am making a chair out of wood. *P.*	2. *M.* Kyū̃ whaī, kī peā baṇānnā ẽ? *T.* Lakkaṛ dī kursī. *M.* Kinne ku mull dī e?

What is it worth? *W.* It will be worth Rs. 9.	*T.* **Naũ rupae dī.**
3. *T.* That is very dear. *W.* Wait till you see it, sir. You will think it cheap.	3. *M.* **Baṛī maihṅgī e.** *T.* **Jad mukk jāe, tā̃ wēkkhō, tā̃ sastī ākkhōgē.**
4. *T.* What is that wood for? *W.* For burning. *T.* And that? *W.* That is for my work.	4. *M.* **Ōh lakkaṛ kāh dē wāstē e?** *T.* **Bāḷaṇ wāste.** *M.* **Te ōh?** *T.* **Mērē kamm wāstē.**
5. *P.* Why do they burn wood? *T.* For cooking and for warmth. Do you not burn it?	5. *S.* **Lakkaṛ kāhnū̃ bāḷdē nē̃?** *M.* **Pakāṇ wāstē te sēkkaṇ wāstē. Tusī̃ nehī̃ bāḷdē?**
6. *P.* We? No, we burn coal or gas. Some people burn wood, but most people burn coal. *T.* Where do you get the gas? *P.* Some is natural and some is made from coal.	6. *S.* **Asī̃? Nehī̃, asī̃ yā̃ kōḷē bāḷnē ā̃ yā̃ gais, kōī kōī lakkaṛ bāḷdā e, par bauhtē kōḷe bāḷdē nē̃.** *M.* **Gais kitthō̃ labbhdā e.** *S.* **Kujjh te aīwē̃ wā wiccō̃ miḷdā e, te kujjh kōḷē bāḷkē baṇāndē nē̃.**
7. *T.* Is it dearer than coal? *P.* No, it is about the same, or perhaps cheaper.	7. *M.* **Kōḷeā̃ nāḷō̃ maihṅgā e?** *S.* **Nehī̃, ōnnā ī hōwēdā yā̃ kujjh sastā hōwēdā.**
8. *T.* Which is better, coal or gas? *P.* Gas is better because it is cleaner, and leaves no ashes.	8. *M.* **Caṅgā dohā̃ wiccō̃ kehṛā e?** *S.* **Gais caṅgā e, kyū̃ jō sāf e te ōh dī sāh nehī̃ koī hundī.**
9. *T.* Why do people make fires in the winter? *P.* It is too cold to sit in the house without a fire.	9. *M.* **Siāḷ wicc lōk agg kāhnū̃ bāḷdē nē̃?** *S.* **Pāḷā bauhtā hundā e, agg binā ghar wicc baihṇ nehī̃ hundā.**

10. *T.* Do people everywhere make fires in winter to keep warm? *P.* No, in some places they put on more clothes and keep warm without a fire.

10. *M.* **Sabbhnī̃ pāsī̃ lōk agg bāḷ bāḷke niṅghē raihndē nẽ? *S.* Nehī̃, kitale kitale kapṛē waddh pākē agg binā niṅghē raihndē nẽ.**

11. *T.* Can they keep warm without a fire? *P.* Yes, they wear skins or quilted garments, and that keeps out the cold.

11. *M.* **Agg binā niṅgheā̃ rawhīdā e? *S.* Jatt de kapṛē baṇākē yā̃ rū̃ wicc pākē pāḷā ḍakkīdā hundā e.**

12. *T.* What do you do in America? *P.* We keep our houses as warm in winter as in summer.

12. *M.* **Amrīkā wicc kī karde hunde o? *S.* Asī̃ siāḷ wicc gharā̃ nū̃ ōnnā garm rak̲h̲ne ā̃ jinnā garmīā̃ wicc.**

13. *T.* How do you keep them so warm? *P.* We burn a lot of coal, gas and wood. What do you burn? *T.* We burn wood, charcoal, or cow-dung. Some use coal.

13. *M.* **Innā garm kīkkaṇ rak̲h̲de o? *S.* Asī̃ bauht patthar dā kōḷā te gais te lakkṛīā̃ bāḷne ā̃, tusī̃ kī bāḷde o? *M.* Asī̃ lakkṛīā̃ te kōḷē te gōhē bāḷne ā̃, kōī kōī patthar dā kōḷā bāḷdā e.**

14. *P.* Why do you not use wood or charcoal instead of cow-dung? *T.* Wood and coal are dear and hard to get. Cow-dung is cheap.

14. *S.* **Gōhē dē thā̃ tusī̃ lakkaṛ yā̃ kōḷē kyū̃ nehī̃ bāḷde o? *M.* Lakṛī te kōḷē maihṅgē nẽ te aukhē labbhdē nẽ; gōhē sastē hundē nẽ.**

15. *P.* Is it clean? *T.* Clean? Certainly, it is the nicest of fuels. It does not give off

15. *S.* **Gōhē sāf hundē nẽ? *M.* Āhō jī, zarūr, ōh sabbhnā̃ nāḷō̃ acche hundē nẽ, hāṛ wicc**

much heat in summer.

ohnā̃ dī innī garmī nehī̃ hondī.

16\. *P.* What grains do you eat? *T.* We eat rice, wheat, maize, millet, barley and pulse. We grind some of them for bread. Some we cook whole.

16\. *S.* Tusī̃ kāhde dāṇē khānde ō? *M.* Asī̃ cauḷ, kaṇak, makaī, bājrā, jaū̃ te dāḷ khānne ā̃, kisē kisē nū̃ pīhke āṭā baṇānne ā̃, kisē kisē nū̃ bhunnē ā̃.

17\. *P.* What meat do you eat? *T.* We eat mutton, fowls, almost everything. *P.* Are there any meats that are forbidden you to eat?

17\. *S.* Gōsht kehṛā khānde ō? *M.* Asī̃ nikkī tarkārī khānne ā̃, kukkṛīā̃ wī, karīb karīb sabbho kujjh. *S.* Kisē gōsht dī tuhāḍḍī saū̃h e?

18\. *T.* Yes, we are not allowed to eat pig's flesh (beef). Are any forbidden to you? *P.* No, we eat what we wish.

18\. *M.* Āhō jī, bāhrlē (waḍḍe mās) dī sāḍḍī saū̃h e. Tuhāḍḍī wī kōī saū̃h e? *S.* Nehī̃, asī̃ jō marzī e khā lainne ā̃.

19\. *T.* Does not your religion forbid you to eat certain things? *P.* All good meat we eat. God made it all.

19\. *M.* Tuhāḍḍē dīn wicc kise shai dī saū̃h nehī̃ e? *S.* Nehī̃, jehṛā mās caṅgā e khā lainne ā̃, sārā Khudā ī baṇāeā sī.

Lesson XXXVIII.

(Work and Wages.)

1\. *T.* The men have come to do the work, sir. *P.* Why have they come so late?

1\. *M.* Mazdūr kamm wāste ā gae nē. *S.* Innā cir kyū̃ lāeā nē?

2\. *T.* They have been here for some time. *P.* In-

2\. *M.* Ōh cirōkṇe āē hoe nē. *S.* Halā? Ākheo

deed ? Tell them to begin at once. I want them to do good work to-day. What are their wages ?	nē huṇē shurū karn, ajj caṅgā kamm karn, dihāṛī kī miḷdā ne ?
3. *T.* The masons get Re. 1-4, the coolies 8 annas. *P.* You must see to it that they work well.	3. *M.* Rājjā̃ nū̃ sawā sawā rupeā dihāṛī, mazdūrā̃ nū̃ dhēlī dhēlī. *S.* Zarā dhiān karnā, kamm te caṅgā karn.
4. *T.* It is hard to get them to do their work well. *P.* Are they stupid ? *T.* No, they are lazy.	4. *M.* Ohnā̃ kōḷō̃ caṅgā kamm karāṇā mushkil e. *S.* Akl ghaṭṭ nē ? *M.* Nehī̃ jī, sust nē̃.
5. *P.* When must we pay them ? *T.* They will want their pay every evening at sundown. *P.* What do they do with their money. *T.* They pay it out for food and clothes.	5. *S.* Mazdūrī kadō̃ dēṇī pawēgī ? *M.* Rōz din ḍubbē maṅgaṇgē. *S.* Mazdūrī dē paiseā̃ nāḷ kī karde nē̃ ? *M.* Rōṭī kapṛē laindē nē̃.
6. *P.* How much for each item ? *T.* Let us ask them. Men, how much do you give for rent, for fuel, for food, for clothes ? Men. We give nothing for rent and fuel, but have to pay for food and clothes.	6. *S.* Rōṭī wāste kinnā dēnde nē̃ tē kapṛeā̃ wāstē kinnā ? *M.* Asī̃ pucch leīye. Kyū̃, whaī, karāē wastē te bāllaṇ te rōṭī kapṛē wāstē kinnā dēnde o. *J.* Karāe te bāllaṇ wāstē asī̃ kujjh nehī̃ dēnne ā̃, rōṭī kapṛe dā kharc hundā e.
7. *P.* Have you large families ? *M.* Some have and some have	7. *S.* Bauht sāre bāl bacce je ? *J.* Kisē dē bauhte nē̃, kisē dē

not. How many hast thou? *M.* I have three boys, little fellows.	thōṛē. *S.* Tērē kinnē nẽ? *J.* Mērē, jī, trai puttar nẽ, aje aṉāṇē nẽ.
8. *P.* How many has that man? *M.* He has two boys and four girls. *P.* How many has that man there? *M.* He is not married yet.	8. *S.* Ohdē kinnē nẽ? Ohdē dō jātak nẽ te cār kākīā̃. *S.* Te ōs jaṇē dē? Ōh aje kuārā ī e.
9. *P.* What are thy wages? (eight annas) and thine? (seven and a half annas). What do you pay for food for one day? We do not know.	9. *S.* Tērī kinnī mazdūrī e? (aṭṭh ānnē), tē tērī? (sāḍhē satt ānnē). *S.* Rōz rōṭī wāstē kī dēnde o? Sānū̃ kī patā e?
10. *P.* How much grain do you get as one day's wages? One load, What do you eat? Capatis and pulse, sometimes rice.	10. *S.* Jē dāṇē dēṇ tā̃ dihāṛī kī dēndē nẽ? Ikk bharī. *S.* Khānde kī hunde o? Dāḷ rōṭī, kadī kadā̃ī cauḷ.
11. *P.* What do you eat with your bread (some vegetable, etc.) or rice (sugar)? Do you keep a cow?	11. *S.* Rōṭī nāḷ kī khānde o? (kōī salūṇā), te cauḷā̃ nāḷ? (khaṇḍ) Tuhāḍḍe kōḷ gā̃ we?
12. Do you use milk? (Yes, if we get it). Do you eat butter?	12. Duddh pīnde o? (Labbhe te pī lainne ā̃). Makkhaṇ khānde o?
13. What do you pay for sugar? What do you pay for salt? Does the shop-keeper trust you, or do you pay cash?	13. Khaṇḍ dā kī bhā we? Te lūṇ dā? *S.* Haṭṭīwāḷā nakd laindā e yā̃ udhār dēndā e?

14. Does he charge interest? What is the price of the dearest wheat? How much does it cost to get enough vegetables for one day?	14. Biāj laindā e? Maihṇgī tō̃ maihṅgī kaṇak dā kī bhā hundā e? Salūṇē (inquire exact meaning) dā kī rōz laggdā e?
15. Do you drink tea? Do you use tobacco, liquor, opium? How much daily?	15. Cāh pīnde o? Hukkā yā̃ sharāb pīnde o? Afīm khānde o? Rōz kinnī khānde o?
16. How much would that be in a year? Had you not better give it up?	16. Sāl wicc kinnī baṇdī e? Jē ukkā mukkā chaḍḍ deo caṅgī gall nehī̃?

Lesson XXXIX.

1. *T.* Come, we will play a game of "giving out the washing." You be the master, and I will be the washerman. *P.* Very well, you be washerman and I will be master.	1. *M.* Huṇ asī̃ jugān dī khēḍ khēḍīye, maī dhōbā hōwā̃gā, te tusī̃ menū̃ kapṛē deo. *S.* Bauht acchā, tusī̃ dhōbe baṇō te maī kapṛe dhōṇē deā̃gā.
2. *T.* Sir, have you any washing to be done? *P.* Yes, I have, come in and take it. *T.* All right, I will take and wash the clothes. *P.* Where will you wash them?	2. *M.* Tuhāḍḍē kōḷ maiḷē kapṛē haiṇ? *S.* Haiṇ nē̃, andar laṅgh-e-ā te lellai. *M.* Bauht acchā maī laike dhō chaḍḍā̃gā. *S.* Kitthe dhōwē̃gā?
3. *T.* At the river or well, as you wish. *P.* Wash at either, but	3. *M.* Yā̃ daryā te yā̃ khūh te, jīkaṇ ākhō. *S.* Bhāwē̃ jitthe cāhē̃,

make them clean. *T.* Very well. I will count them and you write them down.

par ṭhīk sāf karnā. *M.* Bauht acchā maĩ giṇā̃gā, tusī̃ likkhde jāō.

4. *T.* Trousers, one pair; coats, two; white vests (waistcoats), three; shirts, four; cuffs, four pairs; collars, five; neckties, six; handkerchiefs, seven; towels, eight; drawers, three pairs; undershirts, three; dusters, nine; hat-cover, one; turban, one; bags, ten; table-cloths, four; napkins, eleven, no, twelve; white dresses, four; flannel dresses, two; pillow-cases, five; sheets, three; blankets, five; petticoats, four; socks, six pairs; stockings, three pairs; pieces of lace, four; curtains, three; tray-cloth, one, and one carpet. That is all.

4. *M.* Ikk patlūn, dō kōṭ, trai phutūhīā̃, cār kamīzā̃, cār jōṛī kafā̃, panj kālar, chē nakṭāīā̃, satt rumāl, aṭṭh g̲usl de taulīē, tinn drāzā̃, trai bañāṇā̃, naũ jhāṛan, ṭōpī dā uchāṛ ikk, ikk pagg, das thailīā̃, cār mēz dīā̃ cādarā̃, yārā̃ mēz dē taulīē, nā bārā̃, cār ciṭṭe ḍrēs, dō falālaiṇ de ḍrēs, takīe de uchāṛ panj, trai palaṇ dīā̃ cādarā̃, panj kambaḷ, cār pēṭīkōṭ, chē jōṛī mōze or jurābā̃ (jalābā̃), lammīā̃ jalābā̃ (lamme mōze) trai jōṛī, lēs de cār ṭōṭe, tinn paṛde, ikk trēl dī cādar, ikk darī bas hōr kujjh nehī̃.

5. *P.* Very well. These are very dirty and you must wash them thoroughly. *T.* Very well, sir, I will wash them well.

5. *S.* Ēh kapṛe baṛe maiḷe nē̃, baṛī acchī tarhā̃ dhōṇe. *M.* Acchā jī, ṭhīk dhōā̃gā.

6. *P.* Put plenty of starch in the white clothes, but

6. *S.* Ciṭṭeā̃ kapṛeā̃ nū̃ cōkhī kalf lāṇī, par

do not starch the flannel. *T.* No sir, I never starch woollen garments.	falālaiṇ deā̃ nū̃ kalf nā lāṇī. *M.* Nehī̃ jī, unn de kapṛeā̃ nū̃ maī̃ nehī̃ kalf lāndā.
7. *P.* I want them well ironed, too. Now, what will you charge? *T.* I will leave that to you, sir.	7. *S.* Istrī wī ṭhīk phērnī; kī laoge? *M.* Jō tuhāḍḍī marzī e.
8. *P.* Yes? I will give you Rs. 3 a hundred. *T.* Oh, that is too little. I always get five.	8. *S.* Halā, maī̃ tuhānū̃ trai rupayye saikṛā deā̃gā. *M.* Bauht ghaṭṭ e, menū̃ panj rupeā saikṛā miḷdā hundā e.
9. *P.* Well, we'll see. If do your work well, I will give you four. *T.* Very well, I will do it for four.	9. *S.* Acchā, whaī, wēkhī jāpēgī, je kamm caṅgā kītō ī cār rupae dēā̃gā. *M.* Tuhāḍḍī mehrbānī e.
10. *P.* Do you do this work alone? *T.* No, my wife and boys help me. *P.* Have you a machine to wash in? *T.* No, we beat the clothes on a stone.	10. *S.* Ẽh kamm kallā karnā ẽ? *M.* Nehī̃ jī, mērī wauhṭī te muṇḍe wī madad dēnde nẽ. *M.* Dhōṇwāḷī mashīn hai ī? *M.* Nehī̃ jī, asī̃ patthar te mār mārke dhōnne ā̃.
11. *P.* That will tear them. *T.* Yes, you have to get new ones. *P.* Do you put on the buttons. *T.* No, the tailor will do that.	11. *S.* Tā̃ te pāṭ jānde hōṇge? *M.* Jī āh, nawẽ baṇāṇē painde nẽ. *S.* Bīṛē tusī̃ lāndē hundē o? *M.* Nehī̃ jī, darzī lāndā hundā e.

Lesson XL.

1. *T.* I will be the servant and you tell me to do the various things about the house. *P.* Very well, look at my boots. They are dirty. Clean them.	1. *M.* Maĩ naukar baṇ-ṅgā, te tusī menū̃ ghar dā kamm dassō. *S.* Acchā, whaī, mērā būṭ wēkh lai, maiḷā we, ohnū̃ sāf kar.
2. *T.* Very well, shall I clean them now? *P.* No, make the bed now. *T.* All right, I will make it now. *P.* Sweep the room and dust it. *T.* Yes, sir.	2. *M.* Bauht acchā jī, huṇē sāf karā̃? *S.* Nehī̃, hālī bistrā kar. *M.* Huṇē kar dēnnā̃. *S.* kamrē wicc bhārī phēr, te jhāṛ pōc kar. *M.* Bauht acchā jī.
3. *P.* Make this water warm. *T.* I have warmed it. Shall I make it warmer? *P.* Yes, make it warmer.	3. *S.* Ēs pāṇī nū̃ tattā kar. *M.* Tattā te maī̃ kar leā e, aje hōr wī tattā karā̃? *S.* Āhō, hōr wī tattā kar.
4. *P.* Do we use long, short, big, small, white, black, red, sweet with 'make'? *T.* Yes, we say, make it long. Make it shorter. Make it big, bigger. Make it smaller. Make it white, make it red, make it black. Make it sweet or make it sweeter. We say, too, make it better. When a coat is too small, we say, let it out. If too big, take it in.	4. *P.* Jehṛā fēl "karnā" e, ohde nāḷ asī̃ lammā, nikkā, waḍḍā, nikkā, ciṭṭā kāḷā, lāl, miṭṭhā ākh sakne ā̃? *M.* Āhō jī, asī̃ āhnne ā̃ lammā kar, nikkā kar, waḍḍā kar, ĕdū̃ waḍḍā kar, ĕdū̃ nikkā kar, ehnū̃ ciṭṭā kar, lāl kar, kāḷā kar, miṭṭhā kar, edū̃ miṭṭhā kar, ēh wī āhnne ā̃ edū̃ caṇgā kar (or frequently baṇā). Jē kōṭ nikkā hōwe asī̃ āhnnē ā̃

ehnū̃ zarā waḍḍā kar, jē waḍḍā howe tā̃ āhnnē ā̃ ehnū̃ nikkā baṇā.

5\. *T.* Now tell me what I do. You name the action. The teacher now walks, runs, tastes, smells, catches, holds, lifts, throws, picks up, drops, places, looks and cuts paper (as with scissors), eats, drinks, chews, listens, sleeps, touches, knocks, pulls, turns, falls, sits, rises, shuts his eyes, yawns, whistles, and performs any other action that he thinks worth while teaching, going over and over the actions till the pupil is able to give the name readily.

5\. *M.* Huṇ tusī̃ dassō pai maĩ kī karnā wā̃ peā—ṭurnā, bhajjṇā, cakkhṇā, suṅghṇā, jhōpṇā, pharnā, cukkṇā, suṭṭṇā, cukkṇā, ḍēgṇā, rakkhṇā, wēkhṇā, waḍḍhṇā, khāṇā, pīṇā, cabbṇā, suṇṇā, saūṇā, hatth lāṇā, khaṛkāṇā, khiccṇā, bhaūṇā, ḍiggṇā, baihṇā, uṭṭhṇā, akkhīā̃ mīṭṇīā̃, ubāsī laiṇī, sīṭī mārnī.

The teacher should take the words that have become familiar in one tense, the present, and change them with the words "to-morrow" and "yesterday" into future and past, until the pupil understands all these three tenses.

The teacher will work in ordinary changes in number so that the pupil may become an adept in noun changes. So, too, he will use prepositions and degrees of comparison with the adjectives till the words are familiar.

The teacher must realise that whatever the pupil learns, he must learn so well that it is as familiar to him as his mother-tongue. If he begins with a few words at first, and thus gains familiarity with them, they will form a good foundation for following work, but if he does nothing thoroughly, he will make poor progress. Half a dozen repetitions are not enough to teach a sentence. Hundreds of repetitions are necessary to enable one to say a foreign sentence readily and easily.

The remaining lessons are either to be found in the latter portion of the Grammar in Section II of this volume or are directly founded upon it.

If the student will familiarise himself thoroughly with the sentences which go to make up Lessons XLI to L he will gain a considerable knowledge of the rules of Grammar which they illustrate. Some of these rules will be made the subjects of succeeding lessons, but they cannot be gone over too frequently or illustrated too fully. For the purpose of these lessons it is better to omit all phrases which do not form complete sentences. Such phrases occur here and there alongside of the sentences, but attention should at present be fixed more particularly on the complete sentences. The briefer phrases can be learned when the Grammar is being directly studied.

Lesson XLI.

PRONOMINAL SUFFIXES AND INFIXES.

Use for this lesson the sentences on pages 83–86, they are 58 in number. Special attention should be paid to them, for the idioms illustrated in them are peculiarly difficult for Europeans.

Lesson XLII.

THE INFINITIVE.

Go over the 63 sentences on pages 94—98.

Lesson XLIII.

THE CASES.

Use similarly the sentences exemplifying the Cases, 43 on pages 74–80 and 11 on pages 8–10, 54 sentences in all.

Lesson XLIV.

PARTICIPLES, PRESENT CONDITIONAL, PRESENT INDICATIVE, IMPERFECT.

See pages 100–3, 33 sentences.

Lesson XLV.

PREPOSITIONS.

36 sentences, 26 on pages 89–91 and 10 on pages 35–38.

Lesson XLVI.

PRONOUNS: PERSONAL, INTERROGATIVE, INDEFINITE, REFLEXIVE, ETC.

See pages 80–82, 86–88; 30 sentences: pages 27, 28; 5 sentences, altogether 35.

Lesson XLVII.

ORDER OF WORDS, REPETITION OF WORDS, AGREEMENT OF THE VERB, DIRECT AND INDIRECT SPEECH, EUPHEMISMS.

See pages 70–74, 113, 114; 35 sentences.

Lesson XLVIII.

COMPOUND VERBS.

These are of great importance. The student should thoroughly master the 73 sentences on pages 65–70, 111, 112.

Lesson XLIX.

ADJECTIVES AND ADVERBS.

32 sentences, on pages 18, 19, 23, 34, 35, 91–94.

Lesson L.

CONDITIONAL SENTENCES.

It is difficult to acquire a fluent and correct use of these. Those which are given under the heading of -o forms are not so common as the others. Yet they are all used. Pages 103–107, 44 sentences.

Lesson LI.

SPECIAL IDIOMS.

Auṇā, baihṇā, bahāṇā, bhannṇā, bharnā, caṛhnā, cāṛhnā, cūpṇā, dēṇā, duāṇā, kaḍḍhṇā, kaḍhāṇā, karnā, khāṇā. Pages 117–119.

1. Pira's eyes have become sore.	1. **Pīre dīā̃ akkhīā̃ āīā̃ hoīā̃ nẽ.**

2. He does not know the lesson or answer (language).	2. Ohnū̃ sabak (jawāb) nehī̃ aundā (bōlī, zabān nehī̃ aundī).
3. I feel disgust (physical disgust, ashamed, humiliated, angry).	3. Menū̃ nafrat aundī e (krīc, sharm, namōshī, gussā).
4. Now I understand, I remember.	4. Huṇ samajh ā gaī, gall yād āī.
5. You are very sleepy, you are yawning.	5. Tenū̃ nīndar baṛī āī, ubāsīā̃ aundīā̃ nẽ.
6. Last night I had a dream, I laugh to think of it.	6. Rātī̃ ikk sufnā āeā, sōcke hāssā aundā e.
7. He vomited, he is not in his senses yet.	7. Jī utā̃ āeā sū, aje hōsh nehī̃ āī.
8. Are your ears stopped, are you deaf?	8. Jhappe ā gae nī̃?
9. The mare has a sore mouth.	9. Ghōṛī dā mū̃h āeā hoeā e.
10. His hair has become white.	10. Ohnū̃ dhauḷe āe hoe nẽ.
11. Does he not remember yet?	11. Aje nehī̃ cētā āeā sū?
12. Well, what did it come to per maund?	12. Phēr maṇ de kinne rupayye baiṭhe?
13. When will the boy begin reading with the (Muhammadan) priest?	13. Muṇḍā kadō̃ miyyẽ kōḷ bawhēgā?
14. What did it work out at per rupee?	14. Rupayye dā kinnā baiṭhā?
15. I have become hoarse.	15. Mērā saṅgh (wāz) baih geā e.
16. Their house has collapsed.	16. Kōṭhā baih geā nẽ.
17. Take off the pot, the rice will get soft.	17. Hāṇḍī lāhī̃, cauḷ baih jāṇīge.
18. You have kept me sitting here.	18. Tū̃ menū̃ ētthe naṭṭī bahā rakkheā e.
19. He has sent his grandson to learn tailoring.	19. Apṇe pōtre nū̃ darzī kōḷ bahāeā sū.

20. The old man is stretching himself.	20. Buḍḍhā ākaṛ peā bhanndā e.
21. I shall just drink a mouthful and come and shampoo you.	21. Maĩ zarā ghuṭṭ bhar āwā̃ te āke muṭṭhīā̃ bharā̃gā.
22. My clothes are covered with mud, you will have to make good the loss.	22. Mēre kapṛe bhare hoe nẽ, nuksān bharnā pawīgā.
23. Sister, put on the pot (the vegetables, rice).	23. Bhaiṇ, tauṛī cāṛh (salūṇā, caul).
24. He got angry and lost the game.	24. Gussā caṛhn nāl bāzī caṛh gaī sū.
25. It has got very damp.	25. Baṛī sill (sējjaḷ) caṛhī [hoī e.
26. Is the pot on, will rice be cooked to-day?	26. Tauṛī caṛh gaī e, ajj caul cāṛhne nẽ?
27. Do not affect such style, you will get into debt.	27. Ēḍḍī shūkā shākī nā kar, karz caṛh jaīgā.
28. Mashers (swells) suck Indian and Maltese oranges, also limes and sweet limes, but villagers swallow the whole.	28. Jeṇṭalmain te santare te Māḷṭe, te nāḷe khaṭṭe te miṭṭhe, cūp lende nẽ, par jaṭṭ būṭ sāre ragaṛ lende nẽ.
29. You have got fever through eating a lot of mangoes and sugar-cane.	29. Bāhḷe amb te ganne cūpaṇ nāḷ kass caṛh gaī je.
30. Do not curse me, invoke a blessing, do not deceive me.	30. Bad duā nā deī, menū̃ duā deī, dhōkhā (farēb) nā deī.
31. The hen has laid an egg, heat up the fire and boil it.	31. Kukkṛī āṇḍṛā dittā e, tū̃ tā dēke bail kar sū.
32. Let the horse (or ass) rest, it will break down.	32. Waihtar nū̃ sāh duā, haṇēk ghattēgā.

33. Why did he come? Because I called him.	33. Ōh kis karke āeā? Ēs karke paī maĩ ohnū̃ kuāeā.
34. Rub it this way, don't do the work carelessly (badly).	34. Aiñ karke maḷĩ, aĩwẽ nā kamm tarangaṛ chaḍḍĩ.
35. I do not feel inclined to eat bread made of maize or millet.	35. Ḍhōḍhā khāṇ nū̃ mērā rūh (dil) nehĩ kardā.
36. Find out and tell me.	36. Patā karke menū̃ dassĩ.
37. I do not feel inclined to throw it away.	37. Raddī karn nū̃ mērā jī nehĩ kardā.
38. He has agreed to take eight annas, he will stop work at four.	38. Dhēlī laiṇī kītī sū, cār waje chuṭṭī karēgā.
39. Make him well, I love him.	39. Wall karĩ sū, maĩ ohnū̃ piār karnā wā̃.
40. He gave up the field as being poor.	40. Māṛī karke paiḷī chaḍḍī sū.
41. I called him Sardar, still he refused.	41. Maĩ ohnū̃ Sardār karke kuāeā, tā̃wī nā̃h kītī sū.
42. He has attained his end by abuse.	42. Gāhḷā̃ kaḍḍh kaḍḍhke matlab (kamm) kaḍḍh leā sū.
43. She veiled herself, what of it? Why are you so critical?	43. Ghuṇḍ kaḍḍheā, tā̃ kī hoeā? Tū̃ kyū̃ ghutkḷā̃ kaḍḍhnā ẽ?
44. When the horse paws the ground the dog shows his teeth.	44. Jad ghōṛā khaurū kaḍḍhdā e, kuttā dand kaḍḍhdā e.
45. What are you grinning at? The sugar will last out dinner anyway.	45. Tū̃ kehṛī galle dand kaḍḍhnā ẽ? Khaṇḍ khāṇā te kaḍḍhēgī.
46. They were teaching him to carry burdens, but he has not learned yet.	46. Ohnū̃ lādū kaḍḍhde te hai sāṇ, par aje nikḷeā nehĩ.

47. Swearing (that he is speaking the truth) he slanders people, but he will in the long run injure himself.	47. Sauhā̃ khā khāke cuglī khāndā e, tā̃wī chēkṛe apū̃ kasr khāēgā.
48. He affects great style.	48. Baṛī daddh kaḍḍhdā e.
49. In the meantime we are making it fit for ploughing (or fit for work).	49. Hāli ohnū̃ hāḷī kaḍḍhne ā̃ pae.
50. He was greatly deceived, tricked.	50. Baṛā farēb khādhā, baṛā dā khādhā.
51. He wandered about, then he stumbled, he was then abused and reproached and finally beaten, receiving blows with sticks, fists and shoes.	51. Bhambaḷbhūse khāndā rehā, phēr ṭhuḍḍā khādhā, muṛ gāhḷā̃ te jhiṛkā̃ khādhīā̃, chēkṛe mār khādhī, sōṭīā̃ te hūre te juttīā̃.
52. He suffered serious loss, he took a bribe and was caught.	52. Tagṛā ṭōṭā khādhā, waḍḍhī khāke phaṛ ghattā.

Lesson LII.

Special Idioms—*continued.*

Khēḍṇa, laggṇā, lāṇā, lāhṇā, laihṇā, laiṇā, mārnā. Pages 119, 120.

1. He got hurt while shooting.	1. Shikār khēḍdeā̃ saṭṭ laggī sū.
2. It is very late, you do not obey.	2. Baṛā cir laggā, tū̃ ākhe nehī̃ laggdā.
3. They learned that the rupee would not pass.	3. Patā lagg geā nē̃ paī rupayyā nehī̃ laggdā.
4. He feels cold (hungry, thirsty).	4. Pāḷā laggā sū (bhukkh, treh laggī sū).
5. You have begun talking leaning against the doorpost.	5. Muhāṭhī̃ laggke gallī̃ lagg pēā ē̃.

6. I suffered great loss through his tricking me.	6. Ohde dā lāṇ nāḷ menū̃ baṛī kasr laggī.
7. He has begun working, now he is on duty.	7. Ōh kamm lagg geā e, huṇ ohdī naukarī laggī hoī e.
9. Since I fined him he does not come near me (meet me).	9. Jadõ dā maĩ ohnū̃ ḍann lāeā, ōh mēre matthe nehĩ laggdā.
10. The tailor is putting on a patch, his wife is plastering the *capatis* on the sides of the oven (a *capāti* is really finer than a *rōṭī*).	10. Darzī ṭākī lāndā e peā, ohdī suāṇī rōṭīā̃ lāndī e paī.
11. He is (or may be considered) my sisters's son, but I do not like his talk.	11. Ōh mērā bhaṇẽwā laggdā e, tad wī ohdīā̃ gallā̃ menū̃ burīā̃ laggdīā̃ nẽ.
12. What did it cost, shall I calculate?	12. Kī mull laggā e? Maĩ lēkhā lā̃?
13. Using force he affixed the mark.	13. Baṛā ṭill lāke nishān lāeā.
14. The mare will get galled.	14. Ghōṛī nū̃ lāggā laggēgā.
15. Are your eyes smarting from the medicine?	15. Akkhīā̃ nū̃ duāī laggdī e?
16. This key will never fit.	16. Ēh kunjī kadī nehĩ laggaṇ laggī.
17. Two days ago the moon rose after sunset.	17. Cann te dū̃h dinā̃ tõ gōḍā lāeā hoeā e.
18. Open the door, brother, or the window.	18. Bū̃hā lāh, bhāī, yā̃ bārī.
19. He has dishonoured me by taking off my turban.	19. Ōs mērī pagg lāhke mērī pat lāhī.
20. I will pay your debt	20. Maī tērā karz lāh deā̃gā.
21. Taking off his shoes and	21. Juttī te kapṛe lāhke

clothes he began to wash.	nhauṇ laggā.
22. A patch is required here, why are you delaying?	22. Ētthe ṭākī laggdī e, cir kāhnū̃ lānnā ẽ?
23. Find out whether he has caught cold.	23. Patā lā paī sardī laggī sū ke nehī̃.
24. Pass this four-anna bit if you can fool anyone.	24. Ēh pauḷī lā lai, je dā lagge te.
25. You will suffer loss, they will fine you.	25 Tenū̃ mōs laggēgī, ḍann lāṇī̃ge.
26 The *capatis* have been put into the oven, a lot of force was necessary.	26. Rōṭīā̃ lagg te geīā̃, baṛā ṭill laggā.
27. Have the signs been affixed, what did he charge for them?	27. Nishān lagg gae? Kī lāeā sū nishānā̃ dā?
28. Open the lock with a key.	28. Kunjī lāke jandrā lāhī̃.
29. To-day the moon will rise after sunset.	29. Ajj cann nū̃ gōḍā laggēdā.
30. If they get an opportunity they will say it.	30. Maukā laggō nē, tā̃ ākh chaḍḍaṇge.
31. He wanted to embrace me, but I do not want to embrace him.	31. Menū̃ gaḷ lāndā sī, maī nehī̃ ohde gaḷ laggdā.
32. Why did they have my shoes taken off? My honour has suffered.	32. Mērī juttī kyū̃ luhāī nē̃, mērī pat laih geī e.
33. Take a breath sometimes (wait a bit, don't talk so fast).	33. O sāh wī leā kar.
34. On account of his travelling first class he was much abused and reproached.	34. Fast klās wicc hūṇṭe laiṇ dā sadkā baṛīā̃ gāhḷā̃ te jhiṛkā̃ leīā̃.
35. He is yawning a lot, he must be ill.	35. Baṛīā̃ ubāsīā̃ lendā e peā, maḷeā hoeā hōwēdā.

36. The thief has bolted altogether.	36. Cōr te ukkā mukkā maḷ geā.
37. Do not take it amiss, I have told no lie.	37. Burā nā mannī, maĩ jhūṭh kōī nehĩ māreā.
38. Shutting both windows and one door he gave vent to scream after scream.	38. Dōwe bārīā̃ te ikk būhā mārke baṛīā̃ cīkā̃ mārn lagg peā.
39. Many make a living by cutting grass.	39. Bāhḷe te ghāh mār mārke guzārā karde nẽ.
40. You lunatic, why are jumping so much?	40. Bā māreā, ēḍḍīā̃ chāḷā̃ kāh de jōgā mārnā ẽ peā̃?
41. Are you out of your senses?	41. Matt (or hōsh or akl or bā) mārī hoī ā?
42. They killed him.	42. Ohnū̃ thā̃ māreō nẽ, or mār saṭṭeō nẽ or mār chaḍḍeā nẽ, or jānō̃ māreā nẽ.
43. He had a jolly good time.	43. Wāh wā līllā̃ luṭṭīā̃ or bullhe luṭṭe sū.
44. An Indian pony, kicking up his hind feet like an English pony (i.e. aping great airs).	44. Dēsī ṭaṭṭū Aṅgrēzī ṭīṭṇe (mārdā e).
45. I will lock it and go round (take a turn, etc.).	45. Tālā or jandrā mārke phērā mārā̃gā.
46. He didn't defraud him of his right? He cheated him out of a lot of money.	46. Ohdā hakk nehĩ māreā sū? Ohde baṛe rupayye māre.
47. Do not simply call to him, give a good shout.	47. Aiwẽ wāz nā mār, tagṛī kūk mār.
48. He seized him in an embrace and dived.	48. Ohnū̃ japphā mārke cubbhī mārī.

49. Just take a look at these papers, he has made a great mess.	49. Ehnā̃ kāg̲azā̃ te zarā nazr mār, ōs baṛā rauḷā māreā.
50. He did not sneeze, he had a hiccup?	50. Nicch nehī̃ sāsū̃ mārī, hiḍkīlaggī hoī sū.
51. Why are you knocking up against me?	51. Tū̃ kāhnū̃ ṭakkarā̃ peā mārnā ẽ?
52. Has the moon begun to rise after sunset?	52. Cann aje gōḍā māreā e?
53. He shows great conceit, he is telling falsehoods.	53. Shēk̲h̲ī mārdā e, gappā̃ mārdā e.
54. He wagged his head (in incantations) a long time.	54. Cōkhā cir sir mārdā rehā.
55. The buffalo calf butts me.	55. Jhōṭī menū̃ siṅ mārdī e.

Lesson LIII.

Special Idioms—*continued.*

Miḷṇā, mārnā, nikaḷṇā, raihṇā, pīṇā, rakkhṇā, ṭōrna, ṭurnā, wag̲ṇā, wāhṇā, waṭṭṇā, wēkhṇā. Pages 120, 121.

1. To-day neither the cow nor the buffalo permitted herself to be milked.	1. Ajj nā te gā̃ miḷī te nā majjh.
2. If the printer had not turned out a scoundrel the paper would have been published now.	2. Jē chāpaṇ wālā bad-māsh nā nikḷe ā akh̲-bār huṇ tīkar nikḷe ā
3. Has the boy become fit for work? No he has turned out a thief.	3. Muṇḍā hāḷī nikḷeā e? Sagõ cōr nikḷeā.
4. You are always grinning, I am sick of it.	4. Tū̃ jhaṭe binde guṭak painnā ẽ, maī te akk peā wā̃.
5. When the mother started, the girl laughed.	5. Jadõ bēbbe ṭur paī, kākī hass paī.

6. At dusk work turned up to be done.	6. Hanēre pae kamm peā sū.
7. First he began to seize me, afterwards he was very much ashamed.	7. Paihlā̃ te hatthī̃ peā, mag̲arõ ḍāhḍā bhaiṛā peā.
8. The girl was getting up from being asleep when the dog attacked her.	8. Kuṛī suttī paī uṭṭhdī sī, te kuttā pai geō sū.
9. When he began to get abused he turned very pale.	9. Gāhḷā̃ jad paiṇ laggīā̃ burā pīḷā peā.
10. I am afraid (in doubt) that there will be great loss.	10. Menū̃ shakk paindā e paī baṛā ṭōṭā (or ghāṭā) pawẽdā.
11. If you had got a good beating, you would not have shown your face again.	11. Tag̲ṛī phaṇḍ (or mār) paindīo ī muṛ nazrī̃ wī nā paindõ.
12. If you get two or three blows from shoes or sticks do not say anything to *me*.	12. Jē dō cār juttīā̃ yā̃ sõṭīā̃ paīõ nī̃ menū̃ kujjh nā ākhī̃.
13. He came at me to strike me, but I ran away.	13. Menū̃ mārn peā sī, par maī uṭṭh nasseā.
14. When I said the banyan had blossomed he rushed at me.	14. Jad maī ākheā paī bōhṛ phull paī e ōh menū̃ tuṭṭke peā.
15. The field is uselessly lying fallow.	15. Paiḷī dhig̲āṇe paī hōi e.
16. If they plot a thing like that, there will be plots on this side too.	16. Jēkar ehojehī gall pakāīo nē, ēddharõ wī gallā̃ pakkaṇgīā̃.
17. If he had entreated would you (f.) have given him alms?	17. Jē wāste pāndā k̲h̲air pāndīõ sū?
18. He was calling out for help, and they were saying	18. Ōh te hāl hāl (hāl pāhreā) peā pāndā sī te ōh

why are you making a noise?	āhnde sāṇ ḍaṇḍ (raulā) kyū̃ pānnā ẽ peā.
19. If he dances this dance his father will bring a case against him.	19. Jē bhaṅgṛā (dhamāḷ) pāeo sū, peō ohde te arzī pāegā.
20. We put on our shoes after our clothes.	20. Asī̃ kapṛe pāke juttī pānne ā̃.
21. The two men were going along with their arms over each other's shoulders.	21. Dōwē jaṇe japphī pāke lage jānde sāṇ.
22. He told a very interesting story.	22. Ḍāhḍī suādḷī kahāṇī pāī sāsū.
23. Very well, brother, I will give a respite of two months.	23. Halā, bhrā, dō mahīne pā̃gā.
24. Have your smoke and make the pickle.	24. Hukkā pīke acār pāī̃.
25. How do you smoke tobacco? Sometimes a cigarette, sometimes a cheroot.	25. Tū̃ kīkāṇ tamākū pīnnā ẽ? Maī̃ kaḋe sigraṭ te kade curuṭ pīnnā wā̃.
26. A plague on him, why does he not swallow down his auger.	26. Pīṛ pawe sū, apṇā gussā kāh de jōgā nehī pī lendā?
27. By letting people smoke his huqqa he makes friends with all.	27. Hukkā piā piāke sāreā̃ nāḷ piār pā lendā e.
28. If you love him, he will also be friendly with you.	28. Je ohde nāḷ mhabbat rakkhīō je, ōh tuhāḍḍe nāḷ wī dōstī rakkhēdā.
29. If the work can be done I will get it done.	29. Kamm ṭure te ṭōrā̃gā.
30. The Deputy Superintendent of Police reduced him in rank.	30. Kaptān sāhb ohnū̃ trōṛeā sī.
31. His proposal seems likely	31. Gall ohdī huṇ ṭurnwāḷī

to be agreed to, he has the knack of getting things agreed to.	jāpdī e, ohnū̃ ṭōrn dī jāc jō hoī.
32. Get the leaking vessel patched. Off with you at once.	32. Wag̲de bhāṇḍe nū̃ ṭākī luā ; wag̲ jā huṅ.
33. Send him off by that road, it is a great deal used.	33. Ose rāh wag̲ā sū, ōh rāh bāhlā wag̲dā e.
34. He is always dragging in Persian.	34. Oh te habbhe (sabbhe) wēḷe Fārsī wāhndā raihndā e.
35. She is always showing her teeth (in anger) or frowning.	35. Kacīciā̃ ghurākiā̃ waṭṭdī ī rainhdī e.
36. Will you watch out for him? We shall see.	36. Tusī̃ ohdā rāh wēkkhō-ge? Wēkhī jāpēgī.
37. No, my good Sir, I have no idea. Get along with you (what nonsense), *you* have no idea?	37. Nā mallā, menū̃ kakkh wī patā nehī̃ laggdā. Hēkkhā̃, (for wēkh k̲h̲ā̃) tenū̃ nehī̃ patā laggdā?

Lesson LIV.

Miscellaneous Idioms. Pages 121—125.

1. They were saying that washermen are very deceitful.	1. Ōh gall pae karde sāṇ ak̲h̲e chīmbe baṛe khuṭṭarī hunde nẽ, ak̲h̲e.
2. I said why are you keeping your mouth open (I said).	2. Tū̃ mak̲h̲e mū̃h kyū̃ aḍḍī rakkhnā ẽ, mak̲h̲e.
3. My son will not stay in this company.	3. Ēs baihṇī nehī̃ mērā puttar baihndā.
4. So far as I am concerned he is dead.	4. Mēre waṇḍe dā te ōh mar geā e.
5. In my opinion it is perhaps a bird.	5. Mēre bhāṇe k̲h̲abare janaur e.

6. In your opinion is he a professional singer?	6. Tēre bhā dā ōh kōī mirāsī e?
7. Look here, my man, don't make the tea so weak, make it stronger than this.	7. Lai whaī, cāh ēḍḍī patlī nā baṇāī, edū̃ saṅhṇī (tēz, gūṛhī) baṇāī.
8. What way shall I place the bed? Put it the long way, not crosswise.	8. Manjī kehṛe dā ḍāhā̃? Cauṛe dā nā ḍāhī̃, lamme dā ḍāhī̃.
9. What way are you talking, have you so little spirit?	9. Kehṛe dā dī gall karnā ẽ, tērā dil ēḍḍā chōṭā e?
10. I feel faint from the blow.	10. Saṭṭ laggaṇ nāḷ mērā diḷ hauḷā (chōṭā) hō geā e, or ghaṭṭ geā e.
11. Why does he not hurry? He has got used (to the place, etc.) and is lazy.	11. Hallke kyū̃ nehī̃ caldā, huṇ te hiḷeā hoeā e. sustī kardā e.
12. Look sharp about the work, will you?	12. Hīlā karke kamm kar wī.
13. How are you? Oh, only so so (poorly).	13. Kī hāl ī? Hēṭhā̃ utā̃ ī ā̃.
14. They all fell over one another.	14. Sāre jaṇe hēṭh utte ḍigg pae.
15. We have five mouths to feed, we are two (husband and wife) and we have three little ones.	15. Asī̃ panj ā̃ khāṇwāḷe, dō jī āp, te trai añāṇe.
16. Have they gone away, both husband and wife?	16. Ōh ṭur gae nẽ dōwe jī?
17. If you touch the edge of my shirt I'll go for you (slang).	17. Jē jhigge de palle nū̃ hatth lāeō ī makkū ṭhappū̃gā.
18. The gentleman has spoken	18. Sāhb innīā̃ gallā̃ kītīā̃

so long, have you understood anything?	nẽ, kujjh piṛ palle peā ī?
19. I have not understood a word (lit. not a straw).	19. Mēre palle kakkh wī nehī̃ peā.
20. They bore the whole expense themselves.	20. Sārā kamm ohnā̃ de palleõ hoeā.
21. This is good indeed.	21. Ēh te sagõ ī caṅgā e.
22. Just take a rest yourself, and let the animal have a rest, I will carry the boy's load a bit.	22. Tū̃ zarā sāh lellai te caukhar nū̃ wī sāh duā, te maĩ muṇḍe nū̃ sāh kaḍhānnā̃.
23. If he spares expense, nothing will be done.	23. Jē sarfā kitō sū, kakkh wī nehī̃ baṇēgā.
24. If he were not somewhat deaf one would not need to speak loudly.	24. Jē uccā nā suṇe ā tā̃ uccī uccī kūṇā nā pawe ā.
25. He said loudly, will you not keep quiet?	25. Uccī dittī ākkhaṇ laggā amn wī kareā kar.
26. Oh no, the ground is not properly wet yet, there have been just a few drops.	26. Aje kitthe wattar hoeā? Aje te kaṇī muṇī ī hoī e.
27. There has been heavy rain, now if we get sunshine, in ten days the ground will be dry enough for ploughing.	27. Tagṛā mī̃h peā, huṇ dhuppā̃ laggaṇ te dasā̃ dihāṛeā̃ nū̃ jīwī̃ wattar āwēdī.
28. The moistures (from the ground and the rain) have met.	28. Huṇ raḷ geā e wattar.
29. The priest was performing incantations last night.	29. Ulmā rātī̃ hāl khēḍdā sī.
30. First evening falls, then it gets a little dark, finally night comes.	30. Paihlā̃ shām paindī e, muṛ thōṛā thōṛā hanērā paindā e, ōṛak nū̃ pūrī rāt paindī e.

31. No, my man, do not beseech me.	31. **Nā whaī, mēre agge hatth nā bannhī̃.**
32. I said "no my man" (or my woman, my boy, my girl), I did not say "no brother."	32. **Maī ohnū̃ "nā whaī" ākheā, maī̃ "nā bhāī" te nehī̃ ākheā.**
33. He has strong enmity against us.	33. **Ōh sāḍḍe nāḷ baṛā dukkh kardā** or **rakkhdā e.**
34. The co-wife always felt jealousy or enmity towards her co-wife.	34. **Saukaṇ nū̃ apṇī saukaṇ dā dẽh rātī̃ dukkh raihndā sī.**
35. The mother sorrows much on account of her son.	35. **Mā̃ nū̃ apṇe puttar dā baṛā dukkh e.**
36. The mother sympathises much with her daughter.	36. **Bēbbe apṇī dhī dā baṛā dard kardī e.**

Note on Nos. 33—36.—The word **dukkh** (**dukh**) with **rakkhṇā** or **karnā** implies enmity or jealousy. With **nū̃** and the auxiliary verb (see Nos. 34 and 35) the meaning may be sorrow as well as jealousy or enmity, the context enables one to decide.

37. He stumbled or he got a kick.	37. **Ohnū̃ ṭhuḍḍā laggā.**
38. The shepherd kicked the lamb.	38. **Ājṛī lēlle nū̃ ṭhuḍḍā lāeā (māreā).**

Lesson LV.

Locative Case, etc.

See Grammar, pages 9, 10, 21, 77, 78.

1. He was to stay a fortnight in Gujrat, he will come now in a week.	1. **Pandrā̃ dihāṛe Gujrāte raihṇā sāsū, huṇ aṭṭhī̃ dinī̃ āwēdā.**
2. Earthquakes come when doors are shut, burglaries are committed when men are asleep.	2. **Wajjī̃ būhī̃ bhucāḷ aunde nẽ, suttī̃ bandī̃ cōr sannh mārde nẽ.**
3 At midday he sat in the sun at the tahsil.	3. **Dopaihrī̃ tasīle dhuppe baiṭhā rehā.**

4. In the evening he was in Kular but he spent the night in Natt.	4. Shāmī̃ Kulārī̃ sī, par rātī̃ Nattī̃ jā rehā.
5. In the morning I shall go to the bazar, and I shall stay in the bazar.	5. Fajrī̃ bazār jāā̃gā te bazāre rāhā̃gā.
6. He has not come yet, but in the morning he was at home.	6. Aje ghar nehī̃ āeā, waḍḍewēḷe ghare sī.
7. He bought ghi at Re. 1-12 for two sers.	7. Pauṇī̃ dū̃h rupaī̃ waṭṭī gheō leā.
8. You come before it is quite light and begin arguing.	8. Muhānjhḷe āke dalīlī̃ lagg painnā ẽ.
9. Why do they sit in other houses ?	9. Kehṛī galle hōrnī̃ gharī̃ baihnde nẽ ?
10. He lives in Bāgṛīā̃ and goes to school in Aujḷe. They study in the sun.	10. Bāgṛī̃ ghar sū par Aujḷī̃ paṛhdā e. Sīye baihke paṛhde nẽ.
11. Look for them in Mardeke, during the day they are in the mosque.	11. Maṛdēkī labbhī̃ ne, dine masītī hunde nẽ.
12. In Gujranwala it sells at eleven annas a ser.	12. Kujrā̃āḷe yāhrī̃ ānnī̃ sēr wikdī e.
13. My wife wears shoes fourteen fingers and I sixteen fingers long.	13. Mērī wauhṭī cauhdī juttī pāndī e, maī sōhḷī pānnā wā̃.
14. A man of his size will wear seventeen or eighteen finger shoes.	14. Ohde jēḍḍā jaṇā k͟haure satāhrī aṭhāhrī pān-dā hōwēdā.
15. The donkey which was yours is his and the fat-tailed sheep which was his is mine. (This can have other meanings.)	15. Tuhāḍḍe wāḷā khōtā ohdā e te ohde wāḷā dumbā mērā e.
16. The horse connected with	16. Mērewāḷā ghōrā te ōs-

me, the buffalo calf connected with him and the buffalo connected with them will be of the same value.	wāḷā jhōṭā te ohnā̃ wāḷī majjh ikkō mull de hōṇge.
17. He is only pretending to agree.	17. Aīwẽ uttõwāḷī hā̃ kardā e.
18. He went out to meet him.	18. Ohnū̃ aggõwāḷī miḷeā.
19. Why did you take the trouble?	19. Kyū̃ taklīf kītī je?
20. Why did you give trouble?	20. Kyū̃ taklīf dittī je?

DIVERSIFICATION TABLE.

I. Horse, horses, mare, mares, water, father, mother, sister, brother, boy, boys, girl, girls, book, books, box, boxes, tear, tears, night, nights, day, days.	I. Ghōṛā, ghōṛe, ghōṛī, ghōṛīā̃, pāṇī, peō, mā̃, bhaiṇ, bhrā, muṇḍā, muṇḍe, kuṛī, kuṛīā̃, kitāb, kitābā̃, sandūk, sandūk, atthar, atthrū̃, rāt, rātā̃, dihāṛā, dihāṛe.
II. I, me, from me, we, us; you (sing.), you, you, you; he, him, she, her, it, from it; they, them.	II. Maī, menū̃, methõ, asī̃, sānū̃, tū̃, tenū̃, tusī̃, tuhānū̃; ōh, ohnū̃, ōsnū̃, ōsthõ; ōh, ohnā̃ nū̃.
III. My, mine, our, ours; you, yours (sing.), you, yours; his, her, its; their, theirs.	III. Mērā, mēre, mērī, mērīā̃, sāḍḍā, -e, -ī, -īā̃, tērā, -e, -ī, -īā̃, tuhāḍḍā, -e, -ī, -īā̃; ohdā, -e, -ī, -īā̃; ohnā̃ dā, de, dī, dīā̃.
IV. Who? which? what? where? when? why? which one? what sort of? how big? how much?	IV. Kauṇ? kehṛā, -e, -ī, -īā̃? kī? kitthe? kadõ? kyū̃? kehṛā? kehojehā? kēḍḍā? kinnā?

V. Who, whom; which, or what; this, these; that, those, some one; several.	V. Jehṛā, jehṛī, jehṛe, jehṛīā̃, jisnū̃, or jihnū̃, jihnā̃ nū̃; jehṛā, jis nū̃; ēh, ēsnū̃, ēh, ehnā̃ nū̃; ōh, ōsnū̃, ōh, ōhnā̃ nū̃; kōī, kise nū̃; kaī.
VI. Go, come, run, drive, be, eat, drink, know, say, sleep, speak, die, do, make, see, give, take, send.	VI. Jāṇā, auṇā, bhajjṇā, calāṇā, hōṇā, khāṇā, pīṇā, jāṇṇā, ākhṇā, saũṇā, kūṇā, marnā, karnā, baṇāṇā, wēkhṇā, dēṇā, laiṇā, ghallṇā.
a. Pres. and pres. continuative.	*a.* Jāndā e, and lagā jāndā e, peā jāndā e.
b. Past. went, came, became, drank, knew, said, slept, spoke, died, did, made, saw, gave, took, sent.	*b.* Geā, āeā, hoeā, pītā, jātā, ākkheā, suttā, koeā, moeā, kītā, baṇāeā, wēkkheā, dittā, leā, ghalleā.
c. Perf. Has gone, come, become, drunk, known, said, slept, spoken, died, done, made, seen, given, taken, sent.	*c.* Geā e, āeā, hoeā, pītā, jātā, ākkheā, suttā, koeā, moeā, kītā, baṇāeā, ḍiṭṭhā, dittā, leā, ghalleā, *all with* e.
d. Future. Shall or will go, come, run, etc.	*d.* Jāā̃gā, āwā̃gā, bhajjā̃gā, etc.
e. Imperative. Go, come.	*e.* Jāh, jāho, jāeō je; ā, āo, āweā je, āwī̃, etc.
f. Can, was able, will be able.	*f.* Sakdā e, sakeā, sakēgā.
g. Let; may; must, may, must.	*g.* Jāṇ deho, auṇ deho, karn de sū, etc.; jā̃,

	āwā̃, bhajje, calāīye, karn ; maĩ jāṇā e, etc.
h. I want to go, come, etc.	*h.* Maĩ jāṇā cāhnnā wā̃, ōh auṇā cāhndā e, etc.
i. To go, come, as a rule, etc.	*i.* Jāṇā karnā, auṇā karnā, bhajjṇā karnā, etc.
j. Interrogatives. Is he going? Is he coming? Did he run? Can he drive? Was he able to drink? May I speak? Shall I do this? etc., etc.	*j.* Ōh lagā jāndā e? Ōh aundā e? Ōh bhajjā sī? Ōh calā sakdā e? Pāṇī pī sakeā? Maĩ ākkhā̃? Maĩ ēh kamm karā̃?
VII. Simple and Causative Roots. To be broken, to break; to fall, fell, make fall; to die, kill, have killed; fall down, put down, have put down; to be made, make, have made; to be sold, sell, have sold; to burn, to make burn; to graze, make graze; to go up, put up; to go, to make go, or drive; to drink, to give drink; to be fastened or planted, fasten, or plant, cause to fasten or plant.	VII. Ṭuṭṭṇā, trōṛnā; ḍiggṇā, ḍēgṇā, ḍigānā; marnā, mārnā, marwāṇā; paiṇā, pāṇā, puāṇā; baṇṇā, baṇāṇā, baṇwāṇā; wikṇā, wēcṇā, wikānā; saṛnā, sāṛnā; carnā, cārnā; caṛhnā, cāṛhnā; calṇā, calāṇā; pīṇā, piāṇā; laggṇā, lāṇā, lawāṇā.
VIII. Passives in various forms, he was killed, etc.	VIII. Mār ghatteā, māreā geā, mārīdā; etc., etc.

IX. Participles. Going, coming, running, eating, drinking, giving, taking, breaking, seated; goer, comer, runner, givers; a taker, giver, relinquisher; on falling, on giving.

IX. **Jāndeā̃, aundeā̃, bhajjdeā̃, khāndeā̃, pīndeā̃, dēndeā̃, lendeā̃, trōṛdeā̃, baiṭheā̃; jāṇwāḷā, auṇwāḷā, bhajjaṇwāḷā, dēṇwāḷe; leū, dēū, chaḍḍū; ḍiggdeā̃ sār, dēndeā̃ sār.**

X. Adjectives. Predicate. To be good, hot, white, black, small, large; To make good, hot, white, black, small, large; To be better, best; bad, worse, worst; long, longer, longest; big, bigger, biggest; young, younger, youngest; straight, straighter, straightest. More or less.

X. **Caṅgā hōṇā, tattā, ciṭṭā, kāḷā, nikkā, waḍḍā, Caṅgeā̃, tatteā̃, ciṭṭeā̃, kāḷeā̃, nikkā, waḍḍā, karnā; edū̃ caṅgā hōṇā, sabbhnā̃ thō̃ caṅgā hōṇā, burā lammā, waḍḍā, nikkā, siddhā. Edū̃' sabbhnā̃ thō̃, nāḷō̃, -ērā. Waddh ghaṭṭ.**

XI. Numerals. Cardinals. First, second, third, etc. About ten, about five.

XI. **Ikk, dō trai, cār, panj, chē, satt, aṭṭh, naū̃, das, wīh, panjhī, panjāh, sau, hazār. Paihlā, dujjā, trījjā, cauthā, panjwā̃, sattwā̃, aṭṭhwā̃, nauwā̃, daswā̃, dasku, panjku,** etc.

XII. Adverbs. Now, just now, to-day, yet, hither, near, here, there; with difficulty, not at all, quickly, speedily, thus, that way, this way,

XII. **Huṇ, huṇe, ajj, aje, ure, nēṛe, ētthe, ōtthe, masā̃, ukkā nā, chētī, shitābī, aiū̃, uū̃, ōs tarhā̃, ēs tarhā̃, kall, parsō̃, cauth,**

	yesterday, day before yesterday, day before that, to-morrow, early, this time, month, or year, yes, no, not, very, then, indeed, forcibly, before, behind.		bhaḷke, sawēḷe, ait-kā̃, āhō, nehī̃, nā, hī, tā̃, te, bado badī, agge, picche.
XIII.	Prepositions. To, from, by, in, toward, under, for, like, equal to, for sake of, about, before, behind, till, up to, from, from out of, inside, with, compared with, from.	XIII.	Nū̃, thō̃, de kōḷō, (de) wicc, (de) wall, (de) hēṭh, (de) wāste, (de) wāngū̃, de barābar, dī k̲h̲ātar, dī bābat, (de) agge, (de) picche, tōṛī, tāī̃, -ō̃, (de) wīccō̃, (de) wishkār, (de) nāḷ, (de) nāḷō̃, (de) wallō̃.
XIV.	Conjunctions. If, if, and, then, or, though, rather, but, lest, also, even, then, whether... or, for this reason, for which reason, wherefore? when, when, because, so that, since.	XIV.	Jē, jēkar, te, tā̃, yā̃, bhāwē̃, sagō̃, par, mate, bī, tā̃mī, cāhe . . cāhe, ēs karke, jis karke, kis karke. Jadō̃, jadō̃ dā, kyū̃jō, tā̃jō, jicir.

Fluent and ready command of the XIV classes of these words will insure the correct use of the whole language.

Part III.

[For summary of principal grammatical contents see p. 280.]

Lesson I.

Directions for Study.[1]

The student should take one of his slips[2] and write on it major clause I*a*, in English only. If, however, he is carrying on at the same time the study of the native script, the letters should be inscribed just beneath the English, and the eye, unconsciously falling on them as it rests on the English, will become accustomed to them, and will be ready later on for an inductive study of the character. As the student rests his eye on the English, the teacher should repeat the Panjabi, and if a picture of the scene of "The Woman at the Well" can be used, it will be best to point to persons and things so that, as soon as possible, the words may begin to *function*, i.e. to convey meaning directly without translation. After the teacher has repeated, six or eight times, **ikk janānī shahrō̃ pāṇī bharn āī**, he should break it into two breath-groups **ikk janānī shahrō̃** and **pāṇī bharn āī**, and the pupil should repeat them thus, learning to say the first three words before taking up the second three. When he can repeat the second three he should say the whole six words, alternately with the teacher, till he can say them without hesitation. It is important that this repetition be alternate, and not in concert with the teacher.

Once the pupil can say the whole sentence fairly well, it may be written on the reverse of the slip, with the English equivalent under each Panjabi word.

Ikk janānī shahrō̃ pāṇī bharn āī.

One woman city-from water draw-to came.

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[1] These principles are to be followed with all lessons in Part III.

[2] Get 800 or 1,000 slips of cardboard or paper, stiff enough to shuffle nicely, about 2 in. wide and 4 or 5 long, for "slip study," and a 100 paper-clips for holding sets of slips together. The paper may be had in large sheets and cut to size by the dealer.

This reverse side will do as the basis of the second lesson, but if the student is tired, he should rest from work on the *major* and take up the *minors*, the "derived sentences." In these the familiar words, cast into new combinations, are used to reveal the secrets of the language. New uses of familiar words allow the student to give his attention to the grammatical form of the words and sentences, instead of having his whole attention engrossed with the meanings.

So, too, working over old words in new combinations fixes the words more firmly in the memory, and assists in the memorising of the as yet imperfectly mastered major.

After taking up I *a* and mastering it so as to be able to repeat it five times in twelve seconds, the pupil may write clause *b* on the slip in English (while under it, if he is learning the character, should be written the Panjabi letters) in this order *and Jesus, Who was sitting on the well, said to her, Give me to drink.* In order, however, to teach this simply and easily the teacher should say the last clause first, and it would be well for the student to lay his slip *b* aside temporarily, while he writes three new temporary slips and learns them in this order, *Give me to drink*, then *and Jesus said to her*, and finally *Who was sitting on the well.* Now having mastered the three in this form, he must recombine them into the first form, *and Jesus, Who was sitting on the well, said to her, Give me to drink.* When he has so far learned any clause that he can repeat it after the teacher, he should have the Roman-Panjabi, with underlined English meaning, written on the reverse of his slip **te Yesū, Jehṛā khūh te baiṭhā sī, ohnū̃ ākheā, Menū̃ pāṇī piā de,** and Jesus, Who well on seated was her-to said, Me-to water make-drink give. When he can say clause *b* in the regular order, he should alternate it with clause *a*, until he can say both in seven seconds. When this speed has been reached, or sooner, if wearied, he may take up the derived sentences of I *b* and master them, noting the grammatical forms and changes.

Now write I *c* in English and let the teacher say it in three breath-groups—

shahr gae hoe sāṇ.	city gone been were.
kyũjō ohdē cēlē.	why-that him-of disciples.
rōṭī mull laiṇ.	bread buy take-for.

When able to repeat this, write it with English interlined on the reverse and memorise clause to speed. Now, with eyes on the English slips, recite *a b c* in any and every order up to required speed of 5 syllables per second, or all in 13 seconds.

When speed has been attained, write I *d* and get the teacher to give it in four-breath groups, **Jadõ ōh muṛ āe—tad kise ohnũ nā ākheā—ēh kauṇ e? yã, Tũ kī cāhnnā ẽ?** When able to say them fairly well first separately and then together, write them on the reverse and link up with *a b c* by repeating from the English slips in the order *a d, b d, c d, d a, d c, d b,* until the four clauses *a b c d* can be said in any order in 17 seconds.

During the mastery of these major sentences the minors will richly repay careful study, for thus an inductive acquaintance with grammatical principles, and the practical mastery of the same, will be easily attained—easily as compared with the scholastic method, but still it will require exacting application to fix all these forms in mind.

The succeeding idioms grouped under Lesson I will in the same manner give an insight into the structure of the Panjabi language. Not one of them can safely be omitted. See remark at end of Lesson I.

A note of warning.

There is a danger that in acquiring facility of utterance, accuracy of pronunciation, especially as regards giving full value and distinctive character to the unaccented medial and final vowels, particularly **ā, e, ī,** may be overlooked. It is very characteristic of English to pronounce the final vowel in *fir, her, fur, honour, beggar*, with the same sound, but in Panjabi each vowel has its own distinct sound. So in Panjabi some Westerners are inclined to pronounce alike words ending in **e** and **ī**. English words like *villa, America*, should not induce us to shorten the final a of Panjabi words, such as **bābbā, kākkā**.

Lesson I(a).

A woman came from the city to draw water.	**Ikk janānī shahrō̃ pāṇī bharn āī.**

DERIVED SENTENCES.

1.	A woman came.	**Ikk janānī āī.**
2.	A woman came from the city.	**Ikk janānī shahrō̃ āī.**
3.	A woman came to draw water.	**Ikk janānī pāṇī bharn āī.**
4.	Did the woman come?	**Janānī āī ?**
5.	Yes, she came.	**Āhō, āī.**
6.	Is there water?	**Pāṇī hai we ?**
7.	Yes, there is.	**Āhō, hai we.**
8.	Did he come from the city?	**Shahrō̃ āeā ?**
9.	Yes, he came from the city.	**Āho, shahrō̃ āeā.**
10.	Did the gentleman come?	**Sāhb āeā ?**
11.	Yes and his wife too.	**Āhō, āeā, te Mēmsāhb wī āī.**
12.	Draw water.	**Pāṇī kaḍḍh.**
13.	Come and draw water.	**Ā, pāṇī kaḍḍh.**
14.	Come to the city.	**Shahr ā.**

Lesson I(b).

And Jesus who was sitting on the well said to her, give me to drink.	(*b*) **Te Yesū, jeḥrā khūh te baiṭhā sī ohnū̃ ākheā, Menū̃ pāṇī piā dē.**

DERIVED SENTENCES.

1.	Jesus came to the well.	1.	**Yesū khūh te āeā.**
2.	Jesus sat on the well.	2.	**Yesu khūh te baiṭhā.**
3.	Jesus came and sat on the well.	3.	**Yesū khūh te ā baiṭhā.**
4.	The woman came to the well.	4.	**Janānī khūh te āī.**
5.	Jesus was at the well, and the woman came.	5.	**Yesū khūh te sī, te janānī āī.**
6.	The woman came from the	6.	**Janānī shahrō̃ āī, te ikk**

city and a man was sitting on the well.	janā khūh te baiṭhā sī.
7. This man was the Lord Jesus.	7. Ēh janā Khudāwand Yesū sī.
8. A man said to the woman, give water.	8. Ikkī jaṇe janānī nū̃ ākheā, pāṇī dēh.
9. Give the man a drink.	9. Jaṇē nū̃ pāṇī dēh.
10. Give the man water [make drink water].	10. Jaṇē nū̃ pāṇī piā.
11. Give the woman water.	11. Janānī nū̃ pāṇī deh.
12. Draw water and give it to me.	12. Menū̃ pāṇī bhar dē.
13. The woman came to draw water from the well.	13. Janānī khūhō̃ pāṇī bharn āī.
14. The woman who was in the city came to draw water.	14. Ōh janānī, jehṛī shahr wicc sī, pāṇī bharn āī sī.
15. The man who was in the city came to draw water.	15. Ōh jaṇā, jehṛā shahr wicc sī, pāṇī bharn āeā sī.
16. Put the woman out of the city.	16. Janānī nū̃ shahrō̃ kaḍḍh.
17. Pull the man out of the water.	17. Jaṇē nū̃ pāṇī wiccō̃ kaḍḍh.
18. Take me out of the well.	18. Menū̃ khūh wiccō̃ kaḍḍh.
19. Give him a drink.	19. Ohnū̃ pāṇī dēḥ.
20. Two women came from the city.	20. Dō janānīā̃ shahrō̃ āīā̃.
21. Two men came to the well.	21. Dō bande khūh te āe.
22. Eight men and women came to the city.	22. Aṭṭh jaṇe janānīā̃ shahr āe.
23. He was at the well.	23. Ōh khūh te sī.
24. Five men were at the well.	24. Panj bande khūh te sāṇ.

Lesson I(c).

For his disciples had gone to the city to buy bread.	(c) kyū̃jō ohdē cēlē rōṭī mull laiṇ wāste shahr gae hoe sāṇ.

Derived Sentences

1. Why did they come?	1. Ōh kyū̃ āe?
2. They came for bread (food).	2. Ōh rōṭī wāste āe.
3. Why did they go to the city?	3. Ōh shahr kyū̃ gae?
4. They went to get water.	4. Ōh pāṇī laiṇ gae.
5. His disciples came to the well.	5. Ohde cēlē khūh te āe sāṇ.
6. He went to draw water.	6. Ōh pāṇī bharn wāste geā.
7. She went to get bread (food).	7. Ōh rōṭī laiṇ geī.
8. They went to get the woman.	8. Ōh janānī nū̃ laiṇ gae.
9. The men, who went to the city, were his disciples.	9. Ōh bandē, jehṛē shahr gae, ohde cēlē sāṇ.
10. Buy food (bread), brother.	10. Rōṭī mull lai, bhāī.
11 Give bread to the disciple, sir.	11. Rōṭī cēlē nū̃ dehō, jī.
12. Give water to the disciples, sir.	12. Pāṇī cēleā̃ nū̃ dehō, jī.
13. Take bread for the Master, sir.	13. <u>Kh</u>udāwand wāste rōṭī lao, jī.
14. Have you come to buy (take) bread?	14. Rōṭī laiṇ āe o?
15. They went to give bread to the disciples.	15. Ōh cēleā̃ nū̃ rōṭī dēṇ gae.
16. He was seated at the well.	16. Ōh khūh te baiṭhā hoeā sī.
17. She was seated at the well.	17. Ōh khūh te baiṭhī hoī sī.
18. They were seated at the well.	18. Ōh khūh te baiṭhe hoe sāṇ.
19. They (fem.) were seated at the well.	19. Ōh khūh te baiṭhīā̃ hoīā̃ sāṇ.
20. Buy bread from the city.	20. Shahrō̃ rōṭī mull lai.

21. Give the bread that came from the city.	21. Jehṛī rōṭī shahrō̃ āī, ōh dehō.
22. The woman who came to draw water, give her bread.	22. Jehṛī janānī pāṇī bharn wāste āī, ohnū̃ rōṭī deho.
23. The water which you drew from the well, give it.	23. Jehṛā pāṇī tū̃ khūhō̃ kaḍḍheā, ōh dēh.
24. Have you been to the city (and come back)?	24. Shahrō̃ hō āe o?

Lesson I(d).

When they came back no one said to him, who is this? or what do you want?	Jadō̃ muṛ āe, tā̃ kise ohnū̃ nā ākheā, eh kauṇ e? yā̃, tū̃ kī cāhnnā ẽ?

DERIVED SENTENCES.

1. What is this?	1. Ēh kī e?
2. Stop (doing that) brother.	2. Muṛ, bhāī.
3. Come again, brother.	3. Muṛ āwĩ, bhāī.
4. Who are you (familiar or to a servant)?	4. Tū̃ kauṇ ẽ?
5. Who are you (polite)?	5. Tusĩ kauṇ o?
6. When she came he said, give me a drink.	6. Jadō̃ āī, ōs ākheā, pāṇī piā.
7. They went back to get bread.	7. Rōṭī laiṇ muṛ gae.
8. Say it again.	8. Muṛ ākhō.
9. Come again.	9. Muṛ āō.
10. Stop doing that.	10. Muṛ jāō.
11. Do you wish for food?	11. Tū̃ rōṭī cāhnnā ẽ?
12. He wishes for food.	12. Ōh rōṭī cāhndā e.
13. I want water.	13. Maĩ pāṇī cāhnnā wā̃.
14. What did you say?	14. Tū̃ kī ākheā?
15. What did he say?	15. Ōs kī ākheā?
16. What did you (polite) say?	16. Tusā̃ kī ākheā?
17. What did the disciples say?	17. Cēleā̃ kī ākheā?

18. Did I say it right?	18. **Maĩ ṭhīk ākheā?**
19. Yes, you said it right.	19. **Āhō, tusā̃ ṭhīk ākheā.**
20. Did he say it correctly?	20. **Ōs ṭhīk ākheā sī?**
21. No, he did not say it correctly.	21. **Nehī̃, ōs ṭhīk nehī̃ sī ākheā.**
22. Did you say it right?	22. **Tusā̃ ṭhīk ākheā?**
23. Yes, I said it correctly.	23. **Āhō, maĩ ṭhīk ākheā.**
24. Who said it?	24. **Kis ākheā?**
25. No one at all said it.	25. **Kise wī nā ākheā.**

Lesson I(e).

DERIVED SENTENCES.

1. What is this? It is a well.	1. **Ēh kī e? Ēh khūh e.**
2. Who came to the well? The Lord Jesus came to the well.	2. **Khūh te kauṇ āeā? Khudāwand Yesū khūh te āeā.**
3. Who came to the well from the city?	3. **Shahrō̃ kauṇ khūh te āī?**
4. A woman came to the well from the city.	4. **Ikk janānī shahrō̃ khūh te āī.**
5. Who was sitting on the well? The Lord was.	5. **Khūh te kauṇ baiṭhā sī? Khudāwand baiṭhā sī.**
6. What did he say to her? He said, give to drink.	6. **Ohnū̃ kī ākheā sū? Ākheā sū pāṇī piā.**
7. Who had gone to the city? His disciples had gone.	7. **Kauṇ shahr gae hoe sāṇ? Ohdē cēlē gae hoe sāṇ.**
8. What had they gone to get? They had gone to get bread.	8. **Ōh kī laiṇ gae hoe sāṇ? Rōṭī laiṇ gae hoe sāṇ.**
9. Who is this woman? She is a Ṣamaritan.	9. **Ēh janānī kauṇ e? Ēh Sāmaran e.**
10. Who is this man? He is a Jew.	10. **Ēh bandā kauṇ e? Ōh Yahūdī e.**

11. Who are these men? They are his disciples.	11. Ēh bandē kauṇ nẽ? Ohdē cēlē nẽ.
12. Are his disciples, too, Jews? They, too, are Jews.	12. Ohdē cēlē wī Yahūdī nẽ? Āhō, ōh wī Yahūdī nẽ.
13. Who are these women? They are city women.	13. Ēh buḍḍhīā̃ kauṇ nẽ? Ēh shahr dīā̃ buḍḍhīā̃ nẽ.
14. Who is coming from the city? Some woman.	14. Shahrō̃ kauṇ aundī e? Kōī janānī aundī e.
15. Who are going to the city? The disciples are going.	15. Shahr nū̃ kauṇ paē jānde nẽ? Cēlē jāndē nẽ.
16. Why are they going to the city? They are going to get bread.	16. Ōh shahr nū̃ kyū̃ jānde nẽ? Rōṭī laiṇ jānde nẽ.
17. Are they coming back now? Yes, when they buy food, they will come back.	17. Huṇē muṛ auṇgē? Āhō, jadō̃ rōṭī lellaiṇgē tā̃ muṛ auṇgē.
18. When did Jesus say to the woman, Give me a drink? When she came to draw water he said it.	18. Yesū janānī nū̃ kadō̃ ākheā, Menū̃ pāṇī piā? jādō̃ ōh pāṇī bharn āī, tadō̃ ākheā.
19. Woman, what dost thou want?	19. Buḍḍhīye, tū̃ kī cāhnnī ẽ?
20. Sir, I want to draw water from this well.	20. Janāb, maĩ ēs khūhō̃ pāṇī kaḍḍhṇā cāhnnā̃.
21. My man, what have you come for?	21. Jaṇeā, tū̃ kis tarhā̃ āeā ẽ?
22. Sir, I have come to buy food from the city.	22. Hazūr, maĩ tā̃ shahrō̃ rōṭī mull laiṇ āeā wā̃.
23. Men, what do you wish? We want water to drink.	23. Jaṇeō, tusī̃ kī cāhnde o? Asī̃ pīṇ jōgā pāṇī cāhnne ā̃.

24. Sisters, what do you wish? We came to get bread.	24. Bhaiṇō, tusī̃ kī cāhndīā̃ o? Asī̃ rōṭī laiṇ āīā̃ ā̃.
25. What do his disciples want? They want to say something to him.	25. Ohdē cēlē kī cāhndē nē̃? Ohnū̃ kujjh ākhṇā cāhndē nē̃.
26. Madam, where are you going? I am going to the city.	26. Mēmsāhb, tusī̃ kitthē jāndē o? Maī̃ shahr jānnī ā̃.
27. My boy, where are you going? I am going to the city for bread.	27. Muṇḍeā, tū̃ kitthē jānnā ē̃? Rōṭī wāstē shahr jānnā wā̃.
28 Old man, you are going to the well, aren't you?	28. Buḍḍheā, tū̃ khūh te jānnā ē̃ nā?
29. No, but I am going to the city by way of the well.	29. Nehī̃, par maī̃ khūhō̃ hōkē shahr jānnā wā̃.
30. Disciples, you are going to get bread, are you not? Yes sir.	30. Cēleō, tusī̃ rōṭī laiṇ jānde o nā? Janāb.
31. Where is the woman going? To the well, sir.	31. Ōh janānī kitthē jāndī e? Khūh te, janāb.
32. Where is that man going? He, too, is going to the well.	32. Ōh bandā kitthē jāndā we? Ōh wī khūh te jāndā we.
33. Where are the disciples going? To draw water.	33. Ōh cēlē kitthē jāndē nē̃? Pāṇī bharn.
34. Where are the women going? They are going to the city.	34. Janānīā̃ kitthē jāndīā̃ nē̃? Shahr jāndīā̃ nē̃.

Lesson I(f).

Negative, Interrogative and Assertive Forms.

It would be well to have a picture of this incident and to learn, by pointing to the objects, to pass directly from the object to the Panjabi name.

1. What is this? It is a well, (a city, a man, a woman, water, a water-pot).	1. Ē̃h kī e? Ē̃h khūh e, [shahr, bandā, janānī, pāṇī, ghaṛā].
What are these? These are men, (women, water-pots).	Ē̃h kī nē̃? Ē̃h bande nē̃, [janānīā̃, ghaṛē].
2. It is not a well.	2. Ē̃h khūh nehī̃ e.
Is it a water-pot? It is.	Ē̃h ghaṛā we? Hai we.
This is a water-pot, isn't it?	Ē̃h ghaṛā we nā?
This is not a water-pot, is it?	Ē̃h tā̃ ghaṛā nehī̃ nā?

3. Each "person" in 3 *a*, *b*, etc., should be written on a separate slip and learned to speed, and that in connection with the other persons, for thus learned, it is instantly available for use.

(*a*) I am going to buy bread.	Maī̃ rōṭī laiṇ jānnā ā̃ [fem. jānnī ā̃].
You (s.) are going to buy bread.	Tū̃ rōṭī laiṇ jānnā ē̃ [fem. jānnī ē̃].
He is going to buy bread.	Ōh rōṭī laiṇ jāndā e [fem. jāndī e].
We are going to buy bread.	Asī̃ rōṭī laiṇ jānne ā̃ [fem. jānnīā̃ ā̃].
You are going to buy bread.	Tusī̃ rōṭī laiṇ jānde o [fem. jāndīā̃ o].
They are going to buy bread.	Ōh rōṭī laiṇ jānde nē̃ [fem. jāndīā̃ nē̃].
(*b*) I am not going to draw water.	Maī̃ pāṇī bharn nehī̃ jāndā [fem. jāndī].
You are not going to draw water.	Tū̃ pāṇī bharn nehī̃ jāndā [fem. jāndī].
He (she) is not going to draw water.	Ōh pāṇī bharn nehī̃ jāndā [fem. jāndī].
We are not going to draw water.	Asī̃ pāṇī bharn nehī̃ jānde [fem. jāndīā̃].
You are not going to draw water.	Tusī̃ pāṇī bharn nehī̃ jānde [fem. jāndīā̃].

They are not going to draw water.	Ōh pāṇī bharn nehī̃ jānde [fem. jāndīā̃].
(c) I came for a water-pot.	Maĩ ghaṛē wāste āeā [āī].
You came for a water-pot.	Tū ghaṛē wāste āeā [āī].
He (she) came for a water-pot.	Ōh ghaṛē wāste āeā [āī].
We came for water-pots.	Asī̃ ghaṛeā̃ wāste āe [āīā̃].
You came for water-pots.	Tusī̃ ghaṛeā̃ wāste āe [āīā̃].
They came for water-pots.	Ōh ghaṛeā̃ wāste āe [āīā̃].
(d) I did not come for a water-pot.	Maĩ ghaṛe wāste nā āeā [āī].
You did not come for a water-pot.	Tū̃ ghaṛe wāste nā āeā [āī].
He did not come for a water-pot.	Ōh ghaṛe wāste nā āeā [āī].
We did not come for water-pots.	Asī̃ ghaṛeā̃ wāste nā āe [āīā̃].
You did not come for water-pots.	Tusī̃ ghaṛeā̃ wāste nā āe [āīā̃].
They did not come for water-pots.	Ōh ghaṛeā̃ wāste nā āe [āīā̃].
(e) I have come from the city.	Maĩ shahrō̃ āeā wā̃ (āī ā̃).
You have come from the city.	Tū̃ shahrō̃ āeā [āī] ẽ.
He (she) has come from the city.	Ōh shahrō̃ āeā [āī] e.
We have come from the city.	Asī̃ shahrō̃ āe [āīā̃] ā̃.
You have come from the city.	Tusī̃ shahrō̃ āē [āīā̃] o.
They have come from the city.	Ōh shahrō̃ āe [āīā̃] nẽ.
(f) I have not come from the city.	Maĩ shahrō̃ nehī̃ āeā [āī].
You have not come from the city.	Tū̃ shahrō̃ nehī̃ āeā [āī].

He (she) has not come from the city.	Ōh shahrõ nehī̃ āeā [āī].
We have not come from the city.	Asī̃ shahrõ nehī̃ āe [āīā̃].
You have not come from the city.	Tusī̃ shahrõ nehī̃ āe [āīā̃].
They have not come from the city.	Ōh shahrõ nehī̃ āe [āīā̃].
(g) I eat bread daily.	Maĩ rōz rōṭī khānnā wā̃ [khānnī ā̃].
You eat bread and butter daily.	Tū̃ rōz rōṭī makkhaṇ khānnā ẽ [khānnī ẽ].
He eats meat daily.	Ōh rōz mās khāndā we [khāndī e].
We drink water daily.	Asī̃ rōz pāṇī pīnne ā̃ [pīnnīā̃ ā̃].
You drink milk daily.	Tusī̃ rōz duddh pīnde o [pīndīā̃ o].
They drink tea daily.	Ōh rōz cāh pīnde nẽ [pīndīā̃ nẽ].

(h) INTERROGATIVE WHO OR WHAT?

Who am I? You are a Panjabi.	Maĩ kauṇ ā̃? Tū̃ Panjābī ẽ.
Who are you? I am a carpenter.	Tū̃ kauṇ ẽ? Maĩ tarkhāṇ wā̃.
Who is he? she? He is a teacher, she, etc.	Ōh kauṇ e? Ōh ustād wē. Ōh ustānnī e.
Who are we? You are farmers.	Asī̃ kauṇ ā̃? Tusī̃ jaṭṭ o (inquire meaning).
Who are you? We are strangers.	Tusī̃ kauṇ o? Asī̃ pardēsī ā̃.
Who are they? They are beggars.	Ōh kauṇ nẽ? Ōh maṅgaṇwāḷe nẽ (maṅgaṇwāḷīā̃ nẽ.)
Is she drawing water? No, she's not.	Ōh pāṇī bhardī e? Nehī̃, pāṇī nehī̃ bhardī.

Is he sitting on the well? No.	**Ōh khūh te baiṭhā we? Nehī̃, khūh te nehī̃ baiṭhā.**
Are the men going to the city? No.	**Ōh shahr jānde nẽ? Nehī̃, ōh shahr nehī̃ jānde.**
Are the women drawing water? No.	**Ōh pāṇī bhardīā̃ nẽ? Nehī̃, ōh pāṇī nehī̃ bhardīā̃.**
What are you doing?	**Tusī̃ kī karde o?**
What is he doing?	**Ōh kī kardā we?**
What is she doing?	**Ōh kī kardī e?**
What are the women doing?	**Ōh kī kardīā̃ nẽ?**
What are the men doing?	**Ōh kī karde nẽ?**
What are you doing?	**Tū̃ kī karnā ẽ?**
What are you (f.) doing.	**Tū̃ kī karnī ẽ?**

INTERROGATIVE FORM.

What did he say? He said, give me a drink.	**Ōs kī ākheā? Ōs ākheā, pāṇī piā.**
What did she say? She, too, said, give me a drink.	**Ōs kī ākheā? Ōs wī ākheā, menū̃ pāṇī deh.**
What did they say? They said, who is this woman?	**Ohnā̃ kī ākheā? Ohnā̃ ākheā, eh janānī kauṇ e?**
What did they (f.) say? They said, give us a drink.	**Ohnā̃ kī ākheā? Ohnā̃ ākheā, sānū̃ pāṇī deho.**
What did you (s.) say? I said, give them a drink.	**Tū̃ kī ākheā? Maī̃ ākheā, ohnā̃ nū̃ pāṇī deh.**
What did you (pl.) say? We said, give us some tea.	**Tusā̃ kī ākheā? Asā̃ ākheā, sānū̃ cāh piāo.**
What did I say? You said, give the cooly two pice.	**Maī̃ kī ākheā? Tusā̃ ākheā, kulī nū̃ dō paise deho.**
What did we say? You said, give the boy bread.	**Asā̃ kī ākheā? Tusā̃ ākheā, muṇḍe nū̃ rōṭī deho.**

IMPERATIVES.

(i)

Sit on the well.	Khūh te bauh, or khūh te bauho.
Sit on this chair.	Ē̆s kursī te bauho, jī.
Sit here.	Ē̆tthe bauh.
Go to the city and buy bread.	Shahr jāke rōṭī mull leā.
Come here.	Ure ā.
Tell him to go quickly.	Ohnū̃ ākh, chētī jāh.
Tell him to come quickly.	Ohnū̃ ākh, shatābī ā.
Come back quickly.	Chētī muṛe ā.
Go and give this letter to Mr. Smith.	Ē̆h ciṭṭhī Smit sāhb nū̃ de ā.
Go and tell the cook to get bread from the city.	Jāke khā̃sāmē̃ nū̃ ākho, Shahrō̃ rōṭī mull leā.

If the pupil compels himself to master the sentences of Lesson I, so that he is ready, accurate and fluent in their use, he will have laid a sure foundation for a good part of the language.

It may be that he will find it convenient to go on to the next lesson before completing this one. This is allowable, but there is nothing in this first lesson that should be passed over without being mastered. If he goes on, let him not fail to come back and get every expression, so that it is on the tip of his tongue. How long will it take? Do not be surprised if it takes a month of hard work entailing thousands of repetitions. Pay the price, even if it should be ten thousand, and you will find that succeeding lessons will come much easier.

Lesson II.

a When they asked, What shall we do	Jadō̃ ohnā̃ puccheā, Asī̃ kī karīye
b that we may work the works of God	paī <u>Kh</u>udā de kamm karīye
c then he gave answer (answered),	tad ōs jawāb dittā
d This is the work of God	<u>Kh</u>udā dā kamm ēh we

e that ye believe on him whom God hath sent.	**paī tusī̃ ōs te imān leāo, jihnū̃ <u>Kh</u>udā ghalleā e.**

[Directions for memorising. Learn according to clauses *a*, *b*, *c*, *d*, *e*, writing each on a slip, in the manner indicated for Lesson I].

Derived Sentences.

1. What shall I do?	**1. Maī kī karā̃?**
2. What work shall I do?	**2. Maī kī kamm karā̃?**
3. Shall I go to the city for bread?	**3. Maī̃ rōṭī wāste shahr jāwā̃?**
4. Where shall we go to buy bread?	**4. Kitthe jākē rōṭī mull laīye?**
Where.........meat, milk, wood, fuel, stamps?	**Kitthe.........mās, duddh, lakkaṛ, bāllaṇ, ṭikaṭ?**
5. Where shall he go to get water?	**5. Ōh kitthe jākē pāṇī lae?**
6. Where shall she go to get milk?	**6. Ōh kitthe jākē duddh lae?**
7. Where shall I send him to buy meat?	**7. Maī ohnū̃ tarkārī wāste kitthe ghallā̃?**
8. When shall I go to buy wood?	**8. Maī lakkaṛ mull laiṇ wāste kadō̃ jāwā̃?**
9. When shall he go to the city to give you the fuel?	**9. Tuhānū̃ bāllaṇ dēṇ wāste shahr kadō̃ jāē?**
10. When shall they come back from the city to give you the letters?	**10. Tuhānū̃ ciṭṭhīā̃ dēṇ wāste shahrō̃ kadō̃ muṛ auṇ?**
11. Shall I send two women to him for water?	**11. Maī ohde kōḷ dō janānīā̃ pāṇī wāste ghallā̃?**
12. Shall we send her to the city?	**12. Ohnū̃ shahr ghallīye?**
13. Shall we draw water from the well in this city?	**13. Ēs shahr de khūhō̃ pāṇī kaḍḍhīye?**
14. Who asked you to do this work?	**14. Kis tenū̃ ākheā, ēh kamm kar?**

15. Mrs. Smith told me to.	15. Smit sāhb dī mēm menū̃ ākheā.
16. Shall we give you tea?	16. Tuhānū̃ cāh piāīye?
17. May I go to the city? Yes, you may go.	17. Maĩ shahr jā̃? Āhō, jāho.
18. Shall I take your boy with me to the city?	18. Maĩ tuhāḍḍe muṇḍe nū̃ nāḷ shahr lai jāwā̃?
19. May I ask her to draw water for two men?	19. Maĩ ehnū̃ ākhā̃, dō bandeā wāste pāṇī kaḍḍh?
20. Shall we go to work?	20. Kamm karn jāīye? (Kamm te jāīye?)
21. Come, let us go to the city to work.	21. Āō, kamm karn shahr calīye.
22. What is the work of God?	22. <u>Kh</u>udā dā kamm kī e?
23. Believe me this is the work of God.	23. Merā yakīn karō, <u>Kh</u>udā dā kamm ēh we.
24. Who said, believe on him whom God sent?	24. Kis ākheā <u>Kh</u>udā de ghalle hōe te imān leāō?
25. Go, work the works of God in this city.	25. Jāho te ēs shahr wicc <u>Kh</u>udā de kamm karō.
26. The disciples of Jesus do the works of God.	26. Yesū dē cēle <u>Kh</u>udā dē kamm karde nẽ.
27. The woman said, I believe on God.	27. Janānī jawāb dittā, maĩ <u>Kh</u>udā te imān leaunnī ā̃.
28. We believe on him whom God sent.	28. Asī̃ ōs te imān leaunne ā̃, jihnū̃ <u>Kh</u>udā ghalleā e.
29. Shall we not believe on God?	29. <u>Kh</u>udā te imān nā leāwīye?
30. We believe that thou camest from God.	30. Sānū̃ yakīn e paī tū̃ <u>Kh</u>udā kōḷō̃ āeā ẽ.
31. Jesus answered them, do ye now believe?	31. Yesū jawāb dittā paī tusī̃ huṇ yakīn karde o?
32. I work a work which ye will not believe.	32. Maĩ ōh kamm karnā wā̃ jihdā tusī̃ yakīn nā karōgē.

33. He told the truth that ye may believe.	33. **Ōs sacc ākheā tā̃ jō tusī̃ imān leāō.**
34. When they saw the works that Christ did, they believed on him.	34. **Jadō̃ ohnā̃ oh kamm wēkh lae jehṛe Masīh kītē, ohnā̃ imān leān-dā.**
35. On whom do you believe? I believe on the Lord Jesus Christ.	35. **Tuhāḍḍā imān kis utte we? Merā imān Khudāwand Yesū Masīh utte we.**
36. He has sent me to work that the disciples may believe.	36. **Ōs menū̃ ēs karkē ghal-leā paī cēlē imān le-auṇ.**

Present Subjunctive and Future.

What good work shall I do that I may inherit eternal life?	**Maī̃ kehṛā nēk kamm karā̃ paī maī̃ hamēshā dī zinda-gī dā [dī] wāris baṇā̃.**
What good work canst thou do that thou mayest inherit eternal life?	**Tū̃ kehṛā nēk kamm karē̃ paī tū̃ hamēshā dī zindagī dā [di] wāris baṇē̃.**
What good work can he do that he may inherit eternal life?	**Ōh kehṛā bhalā kamm kare paī ōh hamēshā dī zindagī dā [dī] wāris baṇē.**
What good works shall we do that we may inherit eternal life?	**Asī̃ kehṛe nēk kamm karīye paī asī̃ sadā dī zindagī dē (dīā̃) wāris baṇīye?**
What good works will you do that you may inherit eternal life?	**Tusī̃ kehṛe nēk kamm karōgē paī tusī̃ sadā dī zindagī dē wāris baṇō?**
What good works can they do that they may inherit eternal life?	**Ōh kehṛe bhale kamm karn paī ōh sadā dī zindagī dē (dīā̃) wāris hōṇ?**
Where shall I go?	**Maī̃ kitthe jāwā̃?**
Where will you (s.) go?	**Tū̃ kitthe jāẽgā?**
Where shall he go?	**Ōh kitthe jāē?**
Where shall she go?	**Ōh kitthe jāē?**

Where shall we go?	Asī̃ kitthe jāīye?
Where will you go?	Tusī̃ kitthe jāōgē?
Where shall they go?	Ōh kitthe jāṇ?
Where will they go?	Ōh kitthe jāṇgē?
When shall I come?	Maĩ kadō̃ āwā̃?
When wilt thou come?	Tū̃ kadō̃ āwē̃dā?
When shall he come?	Ōh kadō̃ āwē?
When shall we come?	Asī̃ kadō̃ āwīye?
When will you come?	Tusī̃ kadō̃ āode?
When will they come?	Ōh kadō̃ auṇde?
Ask me.	Methō̃ pucchō.
Ask him.	Ōsthō̃ pucchō.
Work here.	Ētthe kamm kar.
Do your work there.	Ōtthe apṇā kamm kar.
Give it to me, brother.	Menū̃ deh, bhrā.
Give it to him.	Ohnū̃ dē chaḍḍō.
Bring it quickly, my boy.	Chētī leā, puttar.
Bring it to me.	Menū̃ leā dē.
Send it at once.	Huṇē ghallō.
Send it to-morrow.	Bhaḷkē ghall deō
I believe on him whom God sent.	Jihnū̃ Khudā ghalleā e, maĩ ōste imān leaunnā ā̃.
You (s.) believe on him whom God sent.	Jihnū̃ Khudā ghalleā e, tū̃ ōste imān leaunnā ē̃.
He believes on him whom God sent.	Jihnū̃ Khudā ghalleā e, oh ōste imān leaundā e.
We believe on him whom God sent.	Jihnū̃ Khudā ghalleā e, asī̃ ōste imān leaunne ā̃.
You believe on him whom God sent.	Jihnū̃ Khudā ghalleā e, tusī̃ ōste imān leaunde o.
They believe on him whom God sent.	Jihnū̃ Khudā ghalleā e, ōh ōste imān leaunde nē̃.
I sent him [her, them, you, you (s.)] to draw water.	Maĩ ohnū̃ [ohnū̃, ohnā̃nū̃, tuhānū̃, tenū̃], pāṇī bharn ghalleā.
You (s.) sent him [her, us, me, them] to buy bread.	Tū̃ ohnū̃ [ohnū̃, sānū̃, menū̃ ohnā̃nū̃], rōṭī laiṇ ghalleā.

He sent us [me, you (s.), you, her, them] to get milk.	**Ōs sānũ [menũ, tenũ, tuhānũ ohnũ ohnā̃nũ], duddh laiṇ ghalleā.**
We sent him, (her, them, you (s.), you), to get food.	**Asā̃ ohnũ [ohnũ, ohnā̃nũ tenũ, tuhānũ] roṭī laiṇ ghalleā.**
You sent him [her, me, us, them] to work.	**Tusā̃ ohnũ [ohnũ, menũ, sānũ, ohnā̃nũ], kamm karn ghalleā.**
They sent him [her, them, you (s.), you, me, us] to work.	**Ohnā̃ ohnũ, [ohnũ, ohnā̃nũ, tenũ, tuhānũ, menũ, sānũ] kamm karn ghalleā.**

The model sentence should be written on a large page at first in Panjabi and later on in English, and the personal pronouns at one side. The teacher should point to a different person for subject and object each time, until the pupil can go over the whole list with perfect ease and readiness. Hesitating, deliberating, repetition of the sentences was all right for the Latin classroom, perhaps, but it will not do in actual life.

I am doing my own work.	**Maĩ apṇā kamm karnā ā̃.**
You (s.) are doing your own work.	**Tũ apṇā kamm karnā ẽ,**
He is doing his.	**Ōh apṇā kardā e.**
We are doing our own work.	**Asī̃ apṇā kamm karne ā̃.**
You are doing your own work.	**Tusī̃ apṇā kamm karde o.**
They are doing their own work.	**Ōh apṇā kamm karde nẽ.**
She is doing her own work.	**Ōh apṇā kamm kardī e.**
The women are doing their own work.	**Ōh apṇā kamm kardīā̃ nẽ.**
The girl is doing her own work.	**Kuṛī apṇā kamm kardī e.**
The men are doing their own work.	**Ōh apṇā kamm karde nẽ.**

Write each sentence on a separate slip and memorise to speed.

Lesson III. (*Future.*)

*a.**	He who drinks of this water shall thirst again,	**Ēh pāṇī jehṛā pīe ohnū̃ phēr treh laggēgī,**
*b.**	but whoever drinks of the water that I shall give,	**par jō kōī ōh pāṇī pīe jehṛā maī̃ ohnū̃ dēā̃gā,**
*c.**	he shall never thirst,	**ohnū̃ kadī treh nā laggēgī,**
*d.**	but the water that I shall give,	**par jehṛā pāṇī maī̃ dēā̃gā,**
*e.**	it shall become in him a spring of water, flowing for ever.	**ōh ohdē wicc paṇī dā sōtā baṇ jāēgā jehṛā hamēshā tīkar wagdā rahēgā.**

DERIVED SENTENCES.

1. This water will make you sick. (You will get sick from this water.)	**1. Tū̃ ēs pāṇī thȭ bamār hō jāẽgā.**
2. It will never make me sick. (I indeed, shall never get sick from, etc.)	**2. Maī̃ tā̃ ēh pāṇī pīṇ nāḷ kadī bamār nō hāwā̃gā.**
3. I shall never drink water from this well again.	**3. Maī̃ phēr ēs khūh thȭ pāṇī kadī nā pīā̃gā.**
4. Jesus said, I will give you the bread of life, and whoever will eat this bread shall not become hungry and shall not die.	**4. Yesū ākheā, Maī̃ tuhānū̃ zindagī dī rōṭī deā̃gā te jō kōī ēh rōṭī khāēgā nā ohnū bhukkh laggēgī te nā ōh marēgā.**
5. The one you give drink to will thirst again, but the one Christ gives drink to shall never thirst.	**5. Jihnū̃ tū̃ piyāḷẽgī ohnū̃ phēr treh laggēgī, par jihnū̃ Masīh piāēgā ohnū̃ phēr nā laggēgī.**

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* Memorise a clause at a time as indicated in Less. I.

6. Who believes on my name shall not die.	6. Jehṛā Mērē nā̃ utte imān leaundā e, ōh nā marēgā
7. I will come again and take you with me.	7. Maĩ muṛ āṇkē tuhānū̃ Apṇe nāḷ khaṛā̃gā.
8. The Father will send the Holy Spirit in my name.	8. Bāp Mērē nā̃ utte Pāk Rūh nū̃ ghallēgā.
9. When the Comforter will come, whom I will send to you from the Father, he will teach you.	9. Jad Tasallī-dēṇwāḷā āwēgā, Jihnū̃ Maĩ Bāp wallõ tuhāḍḍe kōḷ ghallā̃gā, Ōh tuhānū̃ sikhāēgā.
10. Then among the brethren was this thing said, This disciple will not die.	19. Tad bhāīā̃ wicc ēh gall ākhī geī, Ēh cēlā nā marēgā.
11. They will send you to do this work.	11. Ōh tuhānū̃ ēh kamm karn wāste ghallaṇge.
12. When will the chair be ready? It will be made by to-morrow, sir.	12. Kursī kadõ teār hōwēgī? Bhaḷak tōṛī baṇ jāēgī, janāb.
13. The women will draw water from this well to-day.	13. Janānīā̃ ajj ēs khūhō pāṇī kaḍḍhaṇgīā̃.
14. When will you come [my] girl? I shall come to-morrow, mother.	14. Kadõ āwẽgī, kuṛīye? Bēbbē, bhaḷkē āwā̃gī.
15. Your servant will give it to-morrow, won't he? He will.	15. Tuhāḍḍā naukar fajrī̃ dēwēgā nā? Dēwēgā.
16. We'll say to him: You will sit here.	16. Asī̃ ohnū̃ ākhā̃ge, pai tusī̃ ētthe baiṭhōgē.
17. The women will come back the day after to-morrow and bring you the bread.	17. Buḍḍhīā̃ parsõ muṛ auṇgīā̃ te rōṭī tenū̃ leā dēṇgīā̃.
18. They asked the women to	18. Ohnā̃ janānīā̃ nū̃ puccheā

sit down; but they said, We'll come early to-morrow and sit.	paī bawhōgīā̃? par ohnā̃ ākheā; Bhaḷkē sawēḷē ākē bawhā̃gīā̃.
19. When will you send it? I will send it the day after to-morrow.	19. Kadō̃ ghallōgē? Parsō̃ ghall deā̃gā.
20. He will never be hungry and thirsty.	20. Ohnū̃ kadī bhukkh treh nā laggegī.
21. When they drew the water, all the boys became thirsty.	21. Jadō̃ ohnā̃ pāṇī kaḍḍh leā tad sāreā̃ muṇḍeā̃ nū̃ treh laggī.
22. When the boy asked, Shall I draw water here, the gentleman said, By all means, my son.	22. Jadō̃ ōs muṇḍe pucch-eā, Janāb, maĩ pāṇī ētthō̃ kaḍḍhā̃; sāhb ākhēā, Jam jam kaḍḍh, puttar.
23. She came to draw water, for all the boys and girls were thirsty.	23. Ōh pāṇī bharn āī sī, kyū̃jō sāre muṇḍe kuṛīā̃ trihāe sāṇ.
24. I'll give the one who goes to the city a rupee.	24. Jō kōī shahr jāe, ohnū̃ rupayyā deā̃gī.
25. The man who came from the city yesterday is a waterman.	25. Jehṛā bandā kall shahrō̃ āeā sī, ōh te māshkī sī.
26. Waterman! What's a waterman? He is a drawer of water.	26. Māshkī! Māshkī kī e? Ōh tā̃ pāṇī bharn-wāḷā e.
27. When he sent the men to the gentleman, he [pl. respect] asked them, Are you the disciples of the guru. No? Who then?	27. Jadō̃ ōs sāhb kōḷ bande ghalle, ohnā̃ puccheā, tusī̃ gurū de cēlē o? Nehī̃? Tā̃ kauṇ o?
28. They will send you and you will give this word to all the men.	28. Ōh tuhānū̃ ghallaṇgē te tusī̃ ēh k͟habar sāreā̃ bandeā̃ nū̃ dēōgē.
29. Don't come here again.	29. Ētthe muṛ nā āweō.

30. Don't get sick.	30. Bamār nā hōweō.
31. Don't do this work.	31. Ēh kamm nā kar [pl. karō].
32. Don't drink from this well.	32. Ēs khūhō pāṇī nā pī [pīō].
33. Don't ask him to-day.	33. Ajj ōs thȭ nā pucch [pucchō].
34. Send the bread the day after to-morrow.	34. Rōṭī parsȭ ghallī̃ [ghalleo.]
35. Don't bring the letter to-morrow.	35. Bhaḷkē ciṭṭhī nā leā̃wī, (leā̃weō).

FUTURE OF SEND. Be sure to master your tenses by the Slip method.

I shall send the book to you to-morrow.	Maĩ bhaḷkē tenū̃ kitāb ghall deā̃gā [deā̃gī].
You (s) will send the book to me to-morrow.	Tū̃ bhaḷke menū̃ kitāb ghall dẽgā [dẽgī].
He (she) will send the book to us to-morrow.	Ōh bhaḷkē sānū̃ kitāb ghall dēgā [dēgī].
We shall send the book to you to-morrow.	Asī̃ bhaḷkē tuhānū̃ kitāb ghall dēā̃gē [dēā̃giā̃].
You will send the book to my boy to-morrow.	Tusī fajrī̃ mērē muṇḍē nū̃ kitāb ghallōgē.
They will send your girls the book to-day.	Ōh ajj tuhāḍḍiā̃ kuṛiā̃ nū̃ kitāb ghall dēṇgē [dēṇgiā̃.]
I shall not go to the city with this man.	Maĩ ēs bandē nāḷ shahr nā jāwā̃gā [jāwā̃gī].
You will not go to the city with me.	Tū̃ mērē nāḷ shahr nā jāẽgā [jāẽgī].
He (she) will not go to the village with us.	Ōh sāḍḍē nāḷ piṇḍ nā jāēgā [jāēgī].
We shall never go with you.	Asī̃ tērē nāḷ kadī nā jāā̃ge [jāā̃giā̃].
You will not go with him.	Tusī̃ ohdē nāḷ nā jāōgē.
They will not go with you.	Ōh tuhāḍḍē nāḷ nā jāṇge [jāṇgiā̃].

I shall be sick in the morning.	**Maĩ fajrĩ bamār hōwā̃gā [hōwā̃gī].**
You will be present the day after to-morrow.	**Tū̃ parsō̃ hāzar hōwẽgā [hōwẽgī].**
He will be well in a moment.	**Ōh huṇē caṅgā hōjāēgā [caṅgī hōjāēgī].**
We shall be big.	**Asĩ waḍḍe hōwā̃gē [waḍḍīā̃ hōwā̃gīā̃].**
You will be fat [thick].	**Tusĩ mōṭē hōwōgē.**
They will be good.	**Ōh caṅgē hōṇgē (caṅgīā̃ hōṇgīā̃).**

Do not neglect to time yourself, see that you can repeat these with perfect readiness and fluency, alternating the repetition, as you learn them, with your teacher. Make haste slowly, and leave nothing half done.

Lesson IV.

a. Come, see a man who told me all that I ever did (whatever I did told me all).	*a.* **Āō ikk ādmī nū̃ wēkhō, jis sabbho kujjh menū̃ dass dittā jō kujjh maĩ kītā e.**
b. Is not this the Messiah?	*b.* **Bhalā ehī Masīh nā hōwēgā.**
c. For this reason people went out of the village and came to him (having gone out began to come to him).	*c.* **Ēs karkē lōk naggarō̃ nikaḷkē ohdē kōḷ auṇ laggē.**

DERIVED SENTENCES.

1. He told me everything you did.	1. **Jō kujjh tusā̃ kītā ōs menū̃ dasseā e.**
2. See these men who told the gentleman everything that you did.	2. **Ehnā̃ bandeā̃ nū̃ wēkhō, jihnā̃ sāhb nū̃ sabbho kujjh dass dittā jō kujjh tū̃ kītā e.**

3. We went out of the city to him.	3. Asī̃ shahrō̃ nikḷkē ohdē kōḷ gae.
4. As we saw some men going out of the city, we said, Aren't these the disciples of our "guru" (Hindu religious teacher).	4. Dūh caũh ādmīā̃ nū̃ shahrō̃ nikḷdeā̃ wēkhkē asā̃ ākheā, ēh sāḍḍē gurū dē cēlē nehī̃?
5. That man's followers came and told all that he did.	5. Jō kujjh ōs ādmī kītā ohdeā̃ cēleā̃ āṇkē dass dittā.
6. The disciples came to me and asked, Did a servant of yours go out of the village and go to the city yesterday?	6. Cēle mērē kōḷ āṇkē pucchaṇ lagge, Kall tuhāḍḍā kōī naukar naggarō̃ nikḷkē shahr geā?
7. Whatever you desire, is yours.	7. Jō kujjh tusī̃ cāhnde o, tuhāḍḍā ī e.
8. Tell me everything that he ever did.	8. Jō kujjh ōs kadī kītā ōh menū̃ dass dē.
9. This is my food, that I may fulfil the work of my sender.	9. Mērā khāṇā ēh we, paī maī apṇe ghallaṇwāḷē dā kamm pūrā karā̃.
10. When they sent the boys to the teacher then he asked them, Are you the guru's followers?	10. Jad ohnā̃ muṇḍeā̃ nū̃ ustād kōḷ ghalleā, tad ōs ohnā̃ kōḷō̃ puccheā, tusī̃ gurū dē cēlē o?
11. Who told you? He told me.	11. Kis tenū̃ dasseā? Ōs menū̃ dasseā.
12. I came for this reason, to tell God's works that people might believe on Him.	12. Maī ēs karke āeā paī <u>Kh</u>udā de kamm dassā̃ te lōk ohde utte imān leauṇ.
13. They will send you to do this work that you should tell people of Christ.	13. Ōh tuhānū̃ ēh kamm karn wāste ghallaṇge paī tusī Masīh dī <u>kh</u>abar lōkā̃ nū̃ deho.

14. He came to the city, so I went away.	14. Ōh shahr āeā, tā̃ī̃ maĩ ṭur geā.
15. People came and asked, when did you come out ?	15. Lōk ohdē kōḷ āṇke pucchaṇ lagge, Kadō̃ nikḷe sao ?
16. Why did they draw water from the village well ?	16. Ohnā̃ naggar dē khūh thō̃ pāṇī kāhnū̃ bhareā.
17. They drew it so that they might give water to those who were thirsty.	17. Ĕs karke bhareā paī jinhā̃ lōkā̃ nū̃ treh laggī hōī sī, piyāḷaṇ.
18. Whatever he did, he did well.	18. Jō kujjh ōs kītā caṅgā kītā.
19. Tell exactly what he did.	19. Ṭhīk ṭhīk dasso, ōs kī kītā si ?
20. All the water has run out of this well.	20. Ĕs khūhō̃ sārā pāṇī nikḷ geā we.
21. I saw you by the village yesterday.	21. Maĩ kall tuhānū̃ piṇḍ kōḷ wēkheā.
22. The women will tell everything (all things) to us.	22. Ōh sārīā̃ gallā̃ sānū̃ dassaṇgīā̃.

INTERROGATIVES.

You went to the city yesterday, didn't you ?	Tusī̃ kall shahr gae sao nā ?
You will go to the city to-morrow, won't you ?	Tusī̃ bhaḷkē shahr jāōgē nā ?
He came from the city yesterday, didn't he ?	Ōh kall shahrō̃ āeā sī nā ?
He told you, didn't he ?	Ōs tuhānū̃ dasseā sī nā ?
Did they do it, or did you ?	Ohnā̃ kītā sī, ke tusā̃ ?
She went to draw water towards evening, didn't she ?	Ōh lauḍhēwēḷē pāṇī bharn gaī sī nā ?
Did the women go out of the village early or not ?	Ōh fajrwēḷē naggarō̃ nikḷ geīā̃ ke nā ?
They went to you at noon, didn't they ?	Ōh dopaihr tuhāḍḍe kōḷ gae na ?

Did the man who told me go to you also?	Jis menū̃ dasseā, ōh tērē kōḷ wī geā si?
IMPERATIVES.	**Amr.**
Give me the book.	**Menū̃ kitāb deh.**
Hand him the book.	**Ohnū̃ kitāb phaṛā deh.**
Give the basket to the boy.	**Muṇḍe nū̃ ṭōkrā deh.**
Give the baskets to the boys.	**Muṇḍeā̃ nū̃ ṭōkrē deh.**
Give me the little basket, sir.	**Sānū̃ ṭōkrī deho, jī.**
Give the books to my son, sir.	**Mērē puttar nū̃ kitābā̃ deho, jī.**
Get the baskets from my sons, sir.	**Mēreā̃ puttarā̃ kōḷō̃ ṭōkrīā̃ lao, jī.**
[My] girl, hand me that water-jar.	**Kuṛīye, ōh ghaṛā menū̃ phaṛā de.**
[My] boy, get out the water-jars.	**Muṇḍeā, ghaṛē kaḍḍh leā.**
Sir, give me a water-jar (to a shop-keeper).	**Shāh jī, kōī ghaṛā kaḍḍh deo.**
Give these jars to his servants.	**Eh ghaṛe ohdeā̃ naukarā̃ nū̃ dē deo.**

PAST TENSES.

What did he tell you?	**Ōs tuhānū̃ kī dassēā?**
He told us this.	**Ōs sānū̃ ēh gall dassī.**
They told us this only.	**Ohnā̃ īhōī dasseā.**
Did you tell anything else?	**Tusā̃ kōī hōr gall wī dassī.**
I told many things.	**Maĩ tā̃ bathērīā̃ gallā̃ dassīā̃.**
We told everything.	**Asā̃ sabbh kujjh dasseā.**
You did not tell anything at all.	**Tū̃ tā̃ kujjh wī nā dasseā.**
He went to the city yesterday.	**Ōh kall shahr geā.**
She went to the city yesterday.	**Ōh kall shahr geī.**
They went to the village yesterday.	**Ōh kall piṇḍ gae.**
The women went to the village only to-day.	**Ōh ajj hī piṇḍ geīā̃.**
He gave me the book.	**Ōs menū̃ kitāb dittī.**

They gave me three books.	**Ohnā̃ menū̃ trai kitābā̃ dittīā̃.**
The gentleman gave you a water-jar.	**Sāhb tenū̃ ghaṛā dittā.**
Mr.—— gave the boy four jars.	**Sāhb muṇḍe nū̃ cār ghaṛē dittē.**
They gave us books, baskets, jars, and also one rupee.	**Ohnā̃ sānū̃ kitābā̃ dittīā̃, ṭōkrīā̃ dittīā̃, ghaṛe ditte te ikk rūpayyā wī dittā.**

Lesson V.	*Panjwā̃ Sabak.*
a. When the teacher said to her,	*a.* **Jadō̃ ustād ohnū̃ ākheā,**
b. Go and call thy husband,	*b.* **Jā apṇē gharwāḷē nū̃ sadd leā,**
c. She answered, I have no husband,	*c.* **Ōs jawāb dittā, Mērā kōī gharwāḷā nehī̃,**
d. but he, knowing her history, said,	*d.* **par ohnū̃ sārē hāl dā patā sī ēs karke ōs ākheā.**
e. You said right, I have no husband,	*e.* **Tū̃ ṭhīk ākheā e, Mērā kōī khasm nehī̃,**
f. for you have had five husbands,	*f.* **kyū̃jō tū̃ te panj khasm kītē nē̃,**
g. and he whom you now have is not your husband.	*g.* **te jihnū̃ tū̃ huṇ rakkheā hōeā e, ōh tērā khasm nehī.**
h. You told the truth this time.	*h.* **Ē̃h tū̃ sacc ākheā e.**

DERIVED SENTENCES.

(Imperatives. Have, possessive.)

1. Go and call the syce and come back.	1. **Sahīs nū̃ sadd leā.**
2. Go and call a cook for me.	2. **Jā mērē wāstē kōī khā̃sāmā̃ sadd leā.**
3. Call some sweeper and waterman.	3. **Kōī mehtar māshkī sadd lao.**

4. Call a tailor and a carpenter for madam.	4. Mēmsāhb wāstē kōī darzī te kōī tarkhāṇ sadd lao.
5. Tell the truth.	5. Sacc ākho.
6. Tell the truth.	6. Sacc sacc ākh.
7. Tell the teacher to come here.	7. Ustād nū̃ mērā salām deho, Ustād nū̃ ākhō, Sāhb bulānde nē̃.
8. Answer at once.	8. Jawāb jhaṭ paṭ deho.
9. He said it to himself.	9. Dil wicc ākheā sī.
10. When she saw that "He knows my past life," then she said, Sir, you are a prophet.	10. Jadō ōs diṭṭhā pai Ēh mērī picchlī zindagī nū̃ jāṇdā e, tad ohnū̃ ākheā, Janāb, tusī̃ nabī o.
11. When he understood her past life, then he said, I will give you living water.	11. Jadō̃ ōs ohdī picchlī zindagī dā hawāl samajh leā tad ōsnū̃ ākheā, Maī tenū̃ jiūndā pāṇī deā̃gā.
12. When the woman said, I have no husband, he said, You have had five, and the present one is not yours.	12. Jad ōs aurat ākheā, Mērā kōī khasm nehī̃, ōs ākheā, Tērē tā̃ panj hoe nē̃, par jehṛā huṇ e ōh tērā khasm nehī̃.
13. The Lord said to his church, I am thy husband.	13. Khudāwand āpṇī kalīsiā nū̃ ākheā, Maī tērā shauhr ā̃.
14. I have two boys and three girls.	14. Mērē dō muṇḍē te trai kuṛīā̃ nē̃.
15. How many boys have you?	15. Tuhāḍḍē kinnē bālak nē̃?
16. We have no boys, only four girls.	16. Sāḍḍā kōī muṇḍā nehī̃, nirīā̃ cār kuṛīā̃ nē̃.
17. I have no girl, only five boys.	17. Mērī kōī kuṛī nehī̃, nirē panj muṇḍē.
18. They have eight half-acres	18. Ohnā̃ dī aṭṭh wige jīwī̃

of land and nine large houses.	te naũ hawēlīā̃ nē̃.
19. You have six cows and seven oxen.	19. Tuhāḍḍīā̃ chē gāīā̃ te satt bail nē̃.
20. Have you a penknife? a pen?	20. Tuhāḍḍē kōḷ kōī cakkū e? kōī kalam?
21. You have my books. Have you my books?	21. Mērīā̃ kitābā̃ tērē kōḷ nē̃.
22. I have neither book nor pen, nor paper, nothing at all.	22. Nā kitāb, nā kalam, nā kāgaz, kujjh wī nehī̃.
23. Have you any word of the post?	23. Tuhānū̃ kōī ḍāk dā patā e?
24. Has each boy in this class pen and ink?	24. Ēs jamāt dē har ikk muṇḍē kōḷ kalam dawāt e?
25. Why have you no shoes on to-day?	25. Terī pairī̃ ajj juttī kyū̃ nehī̃?
26. Had you the book yesterday?	26. Kitāb kall tērē kōḷ sī.
27. Had the girls their (other people's) book to-day?	27. Ajj ohnā̃ dī kitāb kuṛīā̃ kōḷ sī?
28. No, only the boys had books to-day.	28. Nehī̃, ajj sirf muṇḍeā̃ kōḷ kitābā̃ sāṇ.

Pasts, Imperatives, and Possessive Interrogatives.

Change "I" to thou, we, you, he, they, the boy, the girl, the boys, the girls.	Instead of "Maī" substitute tū̃, asā̃, tusā̃, os, ohnā̃, muṇḍe, kākī, muṇḍeā̃, kākīā̃, leaving the rest of the sentence unchanged.
I gave you my book.	Maī apṇī kitāb tenū̃ dittī.
I gave him my house.	Maī apṇā ghar ōsnū̃ dittā.
I gave you my watch.	Maī apṇī ghaṛī tuhānū̃ dittī.
I gave them my jars.	Maī apṇē ghaṛē ohnā̃ nū̃ dittē.

I gave the boy my jar.	**Maĩ apṇā gharā muṇḍe nū̃ dittā.**
I gave you my watches.	**Maĩ apṇīā̃ gharīā̃ tuhānū̃ dittīā̃.**
I gave the girl my books.	**Maĩ apṇīā̃ kitābā̃ kākī nū̃ dittīā̃.**
I saw the boy yesterday.	**Maĩ kall muṇḍe nū̃ ḍiṭṭhā.**
I saw the girl yesterday.	**Maĩ kall kuṛī nū̃ ḍiṭṭhā.**
I saw the horses yesterday.	**Maĩ kall ghōṛeā̃ nū̃ ḍiṭṭhā.**
I saw all the mares.	**Maĩ sārīā̃ ghōṛīā̃ nū̃ ḍiṭṭhā.**
Did they say this?	**Ohnā̃ ēh gall ākhī sī?**
They did.	**Āhō, īhōī ākhī sī.**
Who sent you this watch?	**Ēh gharī tenū̃ kis ghallī?**
That boy sent it.	**Ōs muṇḍē ghallī.**
Where did you buy the baskets?	**Ṭōkrīā̃ kitthō̃ mull leīā̃ jē.**
I got them from that shop.	**Maĩ ōs haṭṭīō̃ leīā̃ nē̃.**
Whom did they ask?	**Kihdē kōḷō̃ puccheā nē̃?**
They asked the teacher.	**Ohnā̃ ustād kōḷō̃ puccheā.**
Did they send the jars?	**Ohnā̃ gharē ghall dittē?**
Yes, they sent them.	**Āhō, ghall dittē.**
No, they have not yet sent them.	**Nehĩ, ajē nehĩ ghallē.**

Take the verbs of the following list and put them into appropriate imperatives sing. and pl. with predicate modifiers from the nouns of the next list:—

Come, go, ask, give, take, drink, do, sit, send, speak.	**Ā, jā, pucch, dēh, lai, pī, kar, baiṭh, ghall, ākh.**
Has the man a dog? Yes, he has.	**Ōs bandē kōḷ kuttā we? Āhō, hai we.**
Have they dogs? They have.	**Ohnā̃ kōḷ kuttē nē̃? Haiṇ nē̃.**

As subjects use he, she, they, you, boy, girl, woman, girls, boys, cook, teacher. As objects, use dogs, horses, mare, mares, book-s, pen-s, pencil-s, jar-s, watch-es.

Lesson VI (Conditional).

a. If thou knewest the gift of God,	*a.* **Jē tū̃ Khudā dī bakhshīsh nū̃ jāṇdīõ,**
b. and Him that saith to thee, Give drink,	*b.* **te ohnū̃ jehṛā tenū̃ āhndā e pāṇī piā,**
c. then thou from him wouldst ask,	*c.* **tā̃ tū̃ ohdē kōḷõ maṅgdīõ,**
d. and he would give thee living water.	*d.* **te Ōh tenū̃ jiūndā pāṇī dēndā.**

DERIVED SENTENCES.

1. If you had known the woman, you would not have asked water from her.	1. **Jē tū̃ zanānī nū̃ jāṇdõ, tā̃ tū̃ ohdē kōḷõ pāṇī nā maṅgdõ.**
2. If you had known that man you would not have given him money.	2. **Jē tū̃ ōs bande nū̃ jāṇdõ, tā̃ ōsnū̃ rupayye nā dēndõ.**
3. If he had been a Jew, would he have asked water of a Samaritan woman?	3. **Jē ōh Yahūdī hondā, tā̃ Sāmaran kōḷõ pāṇī maṅgdā?**
4. To whom does God give living water?	4. **Khudā jiūndā pāṇī kihnū̃ dēndā e?**
5. If any one asks for living water, then God gives it through the Lord Jesus Christ.	5. **Jē kōī jiūndā pāṇī maṅgē, tā̃ Khudā ōsnū̃ Khudāwand Yesū Masīh dī rāhī̃ dēndā e.**
6. If you had asked of him, he would have given you living water.	6. **Jē tusī̃ ohdē kōḷõ maṅgdē, tā̃ ōh tuhānū̃ jiūndā pāṇī dēndā.**
7. If he had asked me for this living water, I should have said to him, Believe on Christ.	7. **Jē ōh mērē kōḷõ ēh jiūndā pāṇī maṅgdā, maī ohnū̃ āhndā, Masīh te imān leāō.**

8. If you believe on the man who was seated on Jacob's well, he will give you living water.	8. Jē tū̃ ōs bandē te jehṛā Yakūb dē khūh te baiṭhā sī imān leāwē̃ ōh tenū̃ jiūndā pāṇī dēwēgā.
9. If any one drinks the water of this well, he will be thirsty again, but he who drinks the water of life shall never thirst again.	9. Jē kōī ēs khūh dā pāṇī pīwē, tā̃ muṛ treh laggsūgī, par jehṛā zindagī dā pāṇī pīēgā, ohnū̃ muṛ kadī treh nā laggegī.
10. If any one drinks this spiritual water, it shall be made in his heart a spring of life eternal.	10. Jē kōī eh rūhānī pāṇī pīē, ēh ohdē dil wicc hamēshā dī zindagī dā sōtā baṇ jāēgā.
11. If the woman had not come to the well, then Christ would not have told her past life's history.	11. Jē zanānī khūh te nā aundī, tā̃ Masīh ohdī guzrī zindagī dā hawāl ohnū̃ nā dassdā.
12. If the disciples had not gone to get bread, then Christ would not have been left alone.	12. Jē cēlē rōṭī laiṇ nā jāndē, tā̃ Masīh akallā nā rahndā.
13. When people said, Show us the works of God, he said, Believe on his messenger.	13. Jadō̃ lōk āhndē sāṇ, K͟hudā de kamm sānū̃ wik͟hā, tad ōs ākheā, Tusī̃ ōsdē paigambar te imān leāō.
14. If any one will give information about your past life, then is he not a prophet?	14. Jē kōī tērī picchlī zindagī dī k͟habar dē, tā̃ ōh nabī nēhī̃ ?
15. She said to the people, If you go out of the city and go to the well, then you will see a	15. Ōs lōkā̃ nū̃ ākheā, Jē tusī̃ shahrō̃ nikaḷkē khūh te jāō, tā̃ ikk nabī khūh te baiṭhā

prophet seated on the well.	hoeā wēkhōgē.
16. If you will call your husband here, then I will explain the meaning of the water of life.	16. Jē tū̃ apṇe shauhr nū̃ sadd leāwẽgī, tā̃ maĩ zindagī de pāṇī dā matlab samjhāā̃gā.
17. If you have had five husbands, then why is not this man your husband?	17. Jē tērē panj shauhr hoe nē̃, tā̃ ēh bandā terā shauhr kyū̃ nehī̃?
18. If he knew her past history, why did he talk to her?	18. Jē ōsnū̃ ohdē picchlē hal dā patā hai sī, tā̃ phēr ohdē nāḷ gall kyū̃ kītī?
19. For this reason he talked to her, that he might show her the need of the water of life.	19. Ēs karkē gall kītī pai ohnū̃ zindagī de pāṇī dī lōṛ dassē.
20. God gives it to those who ask it.	20. Khudā ohnā̃ nū̃ dēndā e jehṛē maṅgdē nē̃.
21. What is this living water?	21. Ēh jiūndā pāṇī kī e?
22. This gift of God is his Holy Spirit, is it not?	22. Ēh Khudā dī bakhshish, ohdā Pāk Rūh hai nā?
23. To whom does God give this gift of his?	23. Khudā kis kis nū̃ Apṇī ēh bakhshish dēndā e?
24. If any one asks, God gives it freely.	24. Jē kōī maṅge tā̃ Khudā aĩwẽ dēndā e.
25. When she said, This man is the Messiah, all the people went out of the city to see him.	25. Jad ōs ākheā, Ēh bandā Masīh e, tā̃ sārē lōk shahrō̃ nikaḷkē ohnū̃ wēkkhaṇ gaē.
26. If he tells my past life, then I shall know that	26. Jē ōh mērī picchlī zindagī dā patā dassē,

he is a prophet of God.	tā̃ maĩ jāṇā̃gī paī ēh Khudā dā nabī e.
27. If this were my jar, I would give it you.	27. Jē ēh mērā gharā hondā tā̃ maĩ tuhānū̃ dēndā.
28. If this were my chair I'd give it thee.	28. Jē ēh mērī kursī hondī, tā̃ maĩ tenū̃ dēndā.
29. If you know where cloth is sold, I will get some for you.	29. Jē tenū̃ patā e paī kaprā kitthē wikdā e, tā̃ maī tērē laī leāwā̃gā.
30. If you are going to learn a Panjabi sentence, learn it thoroughly.	30. Jē tusī̃ kōī Panjābī fikrā sikkhaṇ laggē o, tā̃ pūrī tarhā̃ nāḷ sikkhō.
31. Who told you that we were sitting at the well?	31. Kis tuhānū̃ ākheā paī Asī̃ khūh te baiṭhē hoē sā̃?
32. Who told you the cow is in the garden?	32. Kis tenū̃ ākheā paī Gā̃ bagīce wicc e?
33. Who told you the men have gone for oxen?	33. Kinhā̃ tuhānū̃ ākheā Bandē ḍhaggē laiṇ gae nē̃?
34. Who gave you the chair? Did Mr. Blank?	34. Kis tenū̃ kursī dittī? Sāhb dittī?
35. Who gave you boys the chairs?	35. Tuhānū̃ muṇḍeā̃ nū̃ kis kursīā̃ dittīā̃?

DIVERSIFICATION EXERCISES.

Take sentence 27 and learn it to speed, then write it on a sheet of paper so as to have it prominently before your eyes.

Now take the words for substitution and write them out on slips of paper or cardboard and take one from the list of "subjects" and substitute it, giving the sentence in full. Suppose you have laid down the word "horse," then you will say, **Jē ēh mērā ghōṛā hondā, tā̃ maī tuhānū̃ dēndā.** So on with "chair-s, book-s, mare-s, dog-s, basket-s, house-s, jar-s."

In like manner substitute the possessive pronouns for "**mērī**", and the above nouns one at a time for "**kursī**," in the sentence, **Ēh** mērī **kursī** e, writing them on slips or else on a sheet and getting the teacher to point now to one, now to another: "thy, your, his, her, their, our, the boy's, the girl's, the man's, the men's, the women's" till fluency is secured. **Tērā-ī, tuhāḍḍā-ī, ohdā-ī, ohdā-ī, ohnā̃ dā-ī, muṇḍe dā-ī, kākī dā-ī, ādmī dā-ī, ādmīā̃ dā-dī, janānī dā-ī, janānīā̃ dā-ī.**

Kursī-ā̃, kitāb-ā̃, ghōṛī-ā̃, kuttā-ī, kuttē-īā̃, ṭōkrā-ī, ṭōkre-īā̃, ghar, gharā̃, gharē.

If an hour's daily practice is kept up for a week or two, the facility acquired will make all such work easier for the future, and establish a correct grammatical foundation for such sentences.

Lesson VII.

a. Though not the Lord Jesus himself, but rather his disciples gave baptism,	*a.* **Bhāwē̃ K͟hudāwand Yesū āpe nehī̃, sagō̃ ohdē cēlē baptismā dēndē sāṇ,**
b. yet the Pharisees heard that Jesus was making and baptising more disciples than John.	*b.* **tā̃mī Farīsīā̃ suṇeā paī Yesū Yuhannā nāḷō̃ waddh cēlē baṇāndā te baptismā dēndā e.**
c. Consequently when the Lord knew this, he left there and went to another place.	*c.* **Ēs karkē jadō̃ K͟hudāwand nū̃ ēh k͟habar hoī ōh otthō̃ ṭurkē hōr kite caleā geā.**

Derived Sentences.

1. Although they saw, they did not believe, for they loved the world greatly.	1. **Bhāwē̃ ohnā̃ ḍiṭṭhā tā̃mī imān* nā leāndā, kyū̃jō dunyā nāḷ ohnā̃ dā piār bauht sī.**
2. Though the report is true, they will not believe it.	2. **Bhāwē̃ gall saccī e, tā̃mī ōh yakīn nā karngē.**

* **imān** is faith, **yakīn** belief of an ordinary fact.

3. Whoever believeth on me, though he die, yet shall he live.	3. Jō mērē te imān leāwē, bhāwē̃ ōh mar wī jāe, tā̃mī ōh jīwēgā.
4. Though she said, I have no husband, he did not believe [it] for he knew that she had had five husbands.	4. Bhāwē̃ ōs ākheā, Mērā kōī shauhr nehī̃, ōs yakīn nā kītā, kyū̃jō ohnū̃ patā sī pai ēh panj shauhr kar baithī e.
5. Though the Lord showed many signs to the Jews, yet they did not believe.	5. Bhāwē̃ Khudāwand bathērīā̃ nishānīā̃ Yahūdiā̃ nū̃ wikhāḷīā̃ tā̃mī ohnā̃ imān nā leāndā.
6. When he heard this, he left the city and went home.	6. Jadō̃ eh gall suṇī sū, tā̃ shahr chaḍḍkē ghar nū̃ ṭur geā.
7. I heard that you were baptising many men and women.	7. Maĩ suneā pai tusī̃ bathērē jaṇeā̃ janānīā̃ nū̃ baptismā dēndē o.
8. It was not the teacher, but rather his disciples that were giving baptism.	8. Ustād tā̃ nehī̃, sagō̃ ohdē cēlē baptismā dēndē sāṇ.
9. We heard that the Christians were making more followers than the Moslems.	9. Asā̃ suṇeā pai Muslmānā̃ nāḷō̃ Isāī waddh cēlē baṇāndē nē̃.
10. They heard that at Jacob's well a man was declaring himself as Messiah, so the people went out to see him.	10. Ohnā̃ suṇeā pai Yakūb dē khūh te ikk bandā apṇē āp nū̃ Masīh karke ākhdā e, ēs wāste lōk ohnū̃ wēkkhaṇ laī nikḷe.
11. We heard that people come to you more or less (i.e. hardly at all).	11. Asā̃ suṇeā pai lōk tuhāḍḍē kōḷ ghaṭṭ waddh aundē nē̃.

12. You heard that many people gave us the message of the Gospel.	12. **Tusā̃ suṇeā paī sānū̃ bathēreā̃ lōkā̃ Injīl dī khabar dittī.**
13. Although she had come for water, she left her water-jar and returned to the city.	13. **Bhāwẽ pāṇī bharn āī sī, tā̃mī gharā chaḍḍkē shahr nū̃ muṛ geī.**
14. Though they were wanting more money, I gave them only the nine rupees.	14. **Bhāwẽ ōh hōr paise maṅgdē sāṇ, maĩ nire ōh naū̃ rupae dittē.**
15. Although there are many more birds in that country than in this, yet the people do not eat them.	15. **Bhāwẽ ēs dēs nāḷō̃ ōs mulkh wicc janaur bauht nẽ, ōh lōk khānde nehī̃.**
16. Although he asked, Who are you, they gave no reply.	16. **Bhāwẽ ōs puccheā Tusī̃ kauṇ o? ohnā̃ jawāb nā dittā.**
17. Though I gave the money for buying eatables from the market, the cook did not bring a thing.	17. **Bhāwẽ maĩ bazārō̃ khāṇ dīā̃ cīzā̃ mull laiṇ wāste paise ditte khā̃sāmā̃ koī cīz nā leāeā.**
18. He gave all the rupees to the poor boys and girls who were sitting at the nearer city gate.	18. **Jehṛē garīb muṇḍē kuṛīā̃ shahr dē urlē darwāzē te baiṭhē hoē sāṇ, ohnā̃ nū̃ sārē rupayye dē dittē.**
19. I have more money than you.	19. **Tuhāḍḍē nāḷō̃ mērē kōḷ rupayye waddh nẽ.**
20. Have you more money than Buddhu?	20. **Buddhū nāḷō̃ tērē kōḷ waddh rupayye nẽ?**
21. Hassan makes more advance than Rajan.	21. **Hassū Rājaṇ nāḷō̃ waddh tarakkī kardā e.**

ū or ā for a man and ō, ā̃ or aṇ for a woman are the familiar endings of proper names like "ie" in English Willie.

22. Did you hear this? Yes, sir, two days ago.	**22. Tusā̃ ēh gall suṇī? Āhō, janāb, parsō̃ suṇī.**
23. What are you making? I'm making chairs.	**23. Tusī̃ kī baṇānde o? Kursīā̃ baṇānnā wā̃.**
24. Go hence, I'm going with you.	**24. Ētthō̃ ṭur cal, maī̃ nāḷ calnā̃.**
25. Gave three rupees? He gave ten.	**25. Trai rupae dittē? Sag̲ō̃ das dittē.**
26. Tell the woman yourself.	**26. Tū̃ āp janāṇī nū̃ k̲h̲abar dēh.**
27. Kashmir is cooler than this country.	**27. Ēs dēs nāḷō̃ Kashmīr ṭhaṇḍā mulk̲h̲ e.**
28. Although Bakhshi should ask, I will never give my father's book to him.	**28. Bhāwē̃ Bak̲h̲shī maṅgē wī, maī̃ apṇe peō dī kitāb kadī ohnū̃ nā deā̃gā.**
29. Though you learn many words one by one, you will not thus learn to talk.	**29. Bhāwē̃ ikk ikk karkē tusī̃ bathēre lafs sikkho tā̃mī ēs tarhā̃ gall karnī nehī̃ āwēgī.**
30. If you want to talk, memorise different new sentences thoroughly and say them again and again.	**30. Jē gall karnī hōwē, tā̃ nawē̃ nawē̃ fikre caṅgī tarhā̃ nāḷ yād karkē muṛ muṛ ākhēā karo.**

Forms of "was" and "be."	*Forms of "sī" and "hōṇā."*
I was ill yesterday.	**Maī̃ kall bamār sā̃.**
You were ill two days ago.	**Tū̃ parsō̃ bamār saī̃.**
He was ill three days ago (lit. on the fourth).	**Ōh cauth bamār sī.**
We were present yesterday.	**Asī̃ kall hāzar sā̃.**
You were ill last year.	**Tusī̃ par bamār sau.**
They were good two years ago.	**Ōh parār caṅgē sāṇ.**

Do not read these over and say, Yes, I know them, but write the English off on slips and test yourself to see whether your watch says that you have mastered them; you should say 5 syllables per second.

I am distressed daily.	**Maĩ rōz aukhā hunnā wā̃.**
You daily get ill at this time.	**Tū̃ rōz ēs wēḷē bamār hunnā ẽ.**
She is always distressed at this hour.	**Ōh rōz ēs wēḷē aukhī hundī e.**
We get hungry daily at noon.	**Asī̃ rōz dopaihr nū̃ bhukkhe hunne ā̃.**
You get distressed daily.	**Tusī̃ rōz aukhe hunde o.**
They become happy at this.	**Ōh ēs thõ khush hunde nẽ.**
What's the matter? Nothing at all.	**Kī hoeā? Kujjh wī nehī̃ hoeā.**
It seems that these things occurred last night.	**Malūm hundā e paī ēh gallā̃ rātī̃ hoīā̃.**
When did he get ill?	**Ōh kadõ bamār hoeā?**
The girl got ill three days ago.	**Kākī cauth bamār hoī.**
We became at ease that day.	**Asī̃ ōs dihāṛe saukhē hoe.**
Why have you become so thin.	**Tusī̃ māṛē kyū̃ hoe?**
She has been ill since last year.	**Ōh par dī bamār e.**
The women came yesterday.	**Ōh janānīā̃ kall hāzar hoīā̃.**
She became ill last year.	**Ōh par bamār hoī.**

Lesson VIII.	*Aṭṭhwā̃ Sabak.*
a. We perceive the love of God;	a. **Asī̃ Khudā dī mhabbat malūm karne ā̃;**
b. For God so loved the world	b. **kyū̃jō Khudā dunyā nū̃ ajehā piār kītā**
c. that he gave his only begotten Son	c. **paī Ōs Apṇe iklaute Bēṭē nū̃ bakhsheā**
d. that whoever believeth on him should not perish	d. **tā̃jō jehṛā Ōste imān leāwe ohdā nās nā hōwē**
e. but [rather] have eternal life.	e. **sagõ ohnū̃ sadā dī zīndagī miḷe.**

DERIVED SENTENCES.

1. We have found this out.	1. **Asā̃ ēh gall malūm kītī e.**

2. Do you know when Mr. —will come ?	2. Tuhānū̃ malūm e pai sāhb kadõ āwēgā ?
3. He loved me greatly.	3. Ohdā mērē nāḷ bauht piār sī.
4. Mother and son love each other much.	4. Mā̃ puttar dā āpē wicc baṛā piār e.
5. They loved each other greatly.	5. Ohnā̃ nū̃ ikk dūjje nāḷ baṛī mhabbat sī.
6. Their home will be destroyed by this.	6. Ẽs kamm thõ ohnā̃ de ghar dā nās hōwēgā.
7. The father gave each of his sons a house that they might see their father's love.	7. Peō apṇeā̃ puttarā̃ nū̃ ikk ikk kōṭhā bakhsheā tā̃jō ohnā̃ nū̃ peō dī mhabbat malūm hōwē.
8. Who gave you a watch ? Father did.	8. Kis tuhānū̃ ghaṛī dittī ? Mērē cāccē dittī.
9. Father gave me all his money lest his grandson should become poor.	9. Lālle apṇē sārē rupae paise menū̃ dittē pai ohdā pōtrā garīb nā hō jāwē.
10. Tell him, make the coat right for the gentleman lest he refuse it.	10. Ohnū̃ ākh, Sāhb wāste kōṭ ṭhīk karō mate mōṛ dēṇ.
11. Make one sheet long and one short.	11. Ikk cādar lammī te ikk chōṭī karō.
12. Make either this short or that. Make either.	12. Bhāwẽ ēsnū̃ chōṭā karo bhāwẽ ōsnū̃. Kise nū̃ karō.
13. Don't go with such women, my girl, you will become bad.	13. Ajehiā̃ janāniā̃ nāḷ nā jāh kuṛīyē, tū̃ kharāb hō jāẽgī.
14. The teacher beat my boy so that—what shall I say ? He's a perfect wreck.	14. Munshī mērē muṇḍē nū̃ ajehā māreā pai kī dassīye ? Ohdā nās hō geā we.
15. Where is such love as this found ?	15. Ajehī mhabbat kitthē labbhdī e ?

16.	Don't say such things, lest the teacher hear them and turn you out of school.	16.	Ajehiā̃ gallā̃ nā ākhō, matē ustād suṇkē tenū̃ skūlō̃ kaḍḍhē.
17.	The mother is fondling her son and daughter.	17.	Mā̃ apṇē dhī puttar nū̃ piār dēndī e.
18.	It is a Panjabi saying, This world is sweet, who has seen the next?	18.	Ēh jagg miṭṭhā aglā kis ḍiṭṭhā; ēh Panjābī akhāṇ e.
19.	Sons become bad sons, but parents never become bad parents. This too is a proverb.	19.	Puttar kuputtar honde nẽ par māpe kumāpe nehĩ honde, ēh wī akhāṇ e.
20.	Love is born from love.	20.	Piār piār thõ paidā hondā e.
21.	Hence men ought to love one other.	21.	Ēs karkē cāhīdā e paī bande ikk dūjje nū̃ piār karn.
22.	From this we perceive the love of God that when we were sinners and enemies, Christ died for us.	22.	Ēs thõ asā̃ Khudā dī mhabbat malūm kītī paī jad asĩ gunāhī te wairī sā̃ Masīh sāḍḍe wāste mōeā.
23.	If any one loves God, he will obey his commandments.	23.	Jē kōī Khudā nū̃ piār kardā e, oh ohde hukmā̃ nū̃ mannēgā.
24.	Whoso hates his brother and says he loves God is a liar.	24.	Jehṛā apṇē bhrā nāḷ wair rakkhe, te ākhē paī maĩ Khudā nū̃ piār karnā wā̃, ōh jhūṭhā we.
25.	John, the Apostle, writes, Beloved, if God so loved us, we ought to love one another.	25.	Yuhannā rasūl likhdā we, Piāreo, jad Khudā ajehā piār sāḍḍe nāḷ kītā, tā̃ cāhidā e paī asĩ ikk dūjjē nū̃ piār karīyē.

Purpose, Result.

1. Mother sent him to draw water.	1. Bēbbe ohnū̃ pāṇī bharn ghalleā.
2. I went to find this out.	2. Maĩ ēs gall nū̃ malūm karn wāstē geā.
3. He did not come to learn, but rather to show off.	3. Ēh Panjābī sikkhaṇ nehī̃, sagō̃ liākat wikh̲āṇ āeā sī.
4. The women come daily to draw water.	4. Ōh rōz dihāṛī pāṇī bharn aundīā̃ nē̃.
5. The boys gave me money to buy a ball.	5. Muṇḍeā̃ menū̃ khiddō wāste paisē dittē.
6. The girls said this so that I should send the book.	6. Kuṛīā̃ ēs wāste ēh gall kītī pai maĩ kitāb ghall deā̃.
7. He knew it for he was there.	7. Ōsnū̃ malūm sī kyū̃jō ōh ōtthe sī.
8. I sent the girl because Mr.—— told me to.	8. Maĩ kuṛī ghallī sī, kyū̃jō sāhb menū̃ ākheā sī.
9. We did this because the boy was ill.	9. Asā̃ ēs laī ēh kamm kītā pai muṇḍā bamār sī.
10. I did know it, for the boys told me.	10. Menū̃ patā hai sī, kyū̃jō muṇḍeā̃ menū̃ dasseā.
11. Why is the mare here? She's yours, that's why.	11. Ghōṛī kyū̃ ētthe we? Tuhāḍḍī jō hoī.
12. Why did you bring the box thence? Because it's yours.	12. Bakas ōtthō̃ kāhnū̃ āndā ī? Tuhāḍḍā jō hoeā.
13. Why did you put the post here? It's Mr.—'s.	13. Ḍāk ētthe kāhnū̃ dharī ā? Sāhb dī jō hoī.
14. I see, *that's* why you did it.	14. Acchā, taddē ētthe dharī ā.
15. Though I saw it, I did not believe it.	15. Bhāwē̃ ḍiṭṭhā tā̃wī menū̃ yakīn nehī̃ sī āeā.
16. Though you saw it, you did not believe it.	16. Bhāwē̃ wēkheā, tusā̃ yakīn nehī̃ sī kītā.

17. Though he heard, he did not come.	17. Bhāwẽ suṇeā, par nā āeā.
18. Although she called, he did not answer.	18. Bhāwẽ janānī wāz mārī, ōs jawāb nā dittā.
19. Though we went, she did not come.	19. Bhāwẽ asī̃ gae, ōh nā āī.
20. Though you sent the money, they did not take it.	20. Bhāwẽ tusā̃ paisā ghalleā, ohnā̃ nā leā.
21. Though they do know it, they'll never answer.	21. Bhāwẽ malūm hai ī ne, ōh kadī jawāb nā dēṇgē.
22. Though it is good, that is better.	22. Bhāwẽ caṅgā ī e, ōh edū̃ wī caṅgā e.
23. Though the girl is ill, the boy is worse.	23. Bhāwẽ kuṛī bauht bamār e, muṇḍā ōs nāḷõ wī bamār e.
24. Though I do go, he will not go.	24. Bhāwẽ maĩ jā̃ wī, ōh nehī̃ jāēgā.
25. Though the horse eats his hay all right, the mare has eaten nothing since the day before yesterday.	25. Ghōṛā te ghāh paṭṭhā caṅgī tarhā̃ khāndā e, par ghōṛī parsõ dī bilkul nehī̃ khāndī.
26. Though we should go to their house, they will not come to us.	26. Bhāwẽ ohnā̃ dē ghar jaīyē wī, ōh sāḍḍe kōḷ nā auṇgē.
27. Though they come to us every day, we never go to their house.	27. Bhāwẽ rōz sāḍḍe kōḷ aunde nẽ, asī̃ ohnā̃ dē ghar kadī nehī̃ jāndē.
28. Though I made the chair at your order, you won't take it.	28. Maĩ te tuhāḍḍē ākkhe kursī baṇāī, tā̃mī tusī̃ lainde nehī̃.
29. Although you should give more money, I will not start from here.	29. Bhāwẽ rupae waddh deō, maĩ ētthõ nā ṭurā̃gā.
30. Though I go and tell him,	30. Bhāwẽ calkē k͟habar deā̃

he will not come.	wī, ōh kadõ auṇ laggā e?

Lesson IX.	*Nauā̃ Sabak.*
a. In the meantime his disciples came and making request said,	a. Inne wicc ohdē cēlē āe te arz karkē ākkhaṇ laggē,
b. Teacher, eat something.	b. Ustād jī, kujjh khā lao.
c. But he said, I have something to eat of which ye know not.	c. Par ōs ākhēa, mērē kōḷ khāṇ wāstē kujjh hai, jih dī tuhānū̃ khabar nehī̃.

DERIVED SENTENCES.

1. What did the disciples say to their teacher, and what did he say to them?	1. Shagirdā̃ apṇē ustād nū̃ kī ākheā te ōs ohnā̃ nū̃ kī ākheā?
2. His disciples asked him to eat, but he said, I have that to eat of which ye know not.	2. Ohdeā̃ cēleā̃ ohnū̃ khāṇ wāste ākheā, par ōs ākheā paī mērē kōḷ khāṇ wāste kujjh hai, jihdā tuhānū̃ patā nehī̃.
3. From your love shall all men know that you are my disciples.	3. Tuhāḍḍe piār thõ sārē bande jāṇangē paī tusī̃ mēre shagird ho.
4. He knew all men and what was in them.	4. Ōh āp sāreā̃ bandeā̃ nū̃ jāṇdā sī te jō kujjh ohnā̃ wicc sī.
5. I know my sheep and mine know me.	5. Maī̃ apṇīā̃ bhēḍā̃ nū̃ jāṇṇā wā̃ tē ōh menū̃ jāṇdīā̃ nẽ.
6. If ye knew me, ye would know my Father.	6. Jē tusī̃ menū̃ jāṇdeo, tā̃ mēre Peō nū̃ wī jāṇdeo.
7. I know what and whom I	7. Jihdā maī yakīn kītā e

have believed.	te jihde te maĩ imān rakkheā e, ohnū̃ maĩ jāṇṇā wā̃.
8. I know who thou art, the Holy One of God.	8. Maĩ jāṇṇā̃ paī tū̃ kauṇ ẽ, Khudā dā Kuddūs.
9. The Lord himself knew what he would do.	9. Khudāwand āp jāṇdā sī paī maĩ kī karā̃gā.
10. I know that thou hearest me always.	10. Maĩ jāṇṇā̃ paī tū̃ sadā mērī suṇṇā ẽ.
11. We tell what we know, but you do not believe us.	11. Jō asī̃ jāṇṇe ā̃ sō ākhne ā̃, par tusī̃ sāḍḍī gall dā yakīn nehī̃ kardē.
12. They did not know where he was going, so they could not know the way.	12. Ohnā̃ nū̃ patā nehī̃ sī paī ō kitthe jāndā e, ēs karkē rāh dā wī nehī̃ sāṇe patā.
13. What I am doing you do not know now, but you shall know afterwards.	13. Jō kujjh maĩ karnā wā̃ tusī̃ huṇ nehī̃ jāṇdē, par magarõ jāṇōgē.
14. John wrote these things that people might know that Christ is the Saviour of sinners.	14. Yuhannā ēh gallā̃ likkhīā̃ tā̃jō lōkī jāṇaṇ paī Masīh gunāhīā̃ dā Najātdēṇwāḷā e.
15. Then Jesus, knowing all things that were about to pass over him, went out and said, whom seek ye?	15. Tad Yesū, sabbh kujjh jāṇkē jō ohde te bītṇā sī nikḷeā te ohnā̃ nū̃ ākheā, tusī̃ kihnū̃ labbhde o?
16. The world knew thee not, but I knew thee, and these too knew that thou hast sent me.	16. Dunyā tenū̃ nā jāṇeā par maĩ jāṇeā te ehnā̃ wī jāṇeā paī tū̃ menū̃ ghalleā e.
17. If they knew that the Lord said these things to his disciples, then why did they not believe?	17. Jē ohnā̃ nū̃ patā sī paī Khudāwand ēh gallā̃ apṇe cēleā̃ nū̃ ākhīā̃ ohnā̃ phēr kyū̃ nā mannīā̃.

18. He who knows to do good but does it not, commits sin.	18. Jehṛā nēkī karnī jāṇdā e, par nehī̃ kardā, ōh pāp kardā e.
19. He who knows God hears us.	19. Jehṛā Khudā nū̃ jāṇdā e, ōh sāḍḍī suṇdā e.
20. God knows all his works from the beginning of the world.	20. Khudā dunyā de shurū thȭ apṇe sārē kammā̃ nū̃ jāṇdā e.
21. If you do not believe my words, then believe from my works that the Father is in me.	21. Jē mērīā̃ gallā̃ dā yakīn nehī̃ karde, tā̃ mēreā̃ kammā̃ tȭ yakīn karo paī Bāp mērē wicc e.
22. In the meantime the women came and drew the water.	22. Inne wicc buḍḍhīā̃ āṇke pāṇī bhar leā.
23. He came and called the boys, saying, come here and eat what I have brought for you.	23. Ōh āeā te muṇḍeā̃ nū̃ saddke ākkhaṇ lag̱ā, urē āo te jō kujjh maī̃ tuhāḍḍe wāste leāeā wā̃, sō khāo.
24. He does not know what I have.	24. Ohnū̃ patā nehī̃ paī mērē kōḷ kī e.
25. He does not know what Mr.—— has brought.	25. Ohnū̃ ḳhabar nehī̃ paī Sāhb kī leāndā e.
26. They do not know what we have brought for you.	26. Ohnā̃nū̃ malūm nehī̃ paī asī̃ tuhāḍḍe wāste kī kujjh leāe ā̃.
27. I know neither him nor his disciples.	27. Maī̃ tā̃ nā ōsnū̃ jāṇdā, nā ohde cēleā̃ nū̃.
28. I do not know who is the man who came to you yesterday.	28. Jehṛā bandā kall tuhāḍḍe kōḷ āeā sī, ohdā menū̃ patā nehī̃.
29. I do not know very well the woman to whom you gave the book the day before yesterday.	29. Jis janānī nū̃ tusā̃ parsȭ kitāb dittī, ohdī menū̃ caṅgī tarhā̃ wākafī nehī̃.

30. Did you not know that this is my boy ?	30. Tusā̃ nehī̃ jātā paī ēh mērā muṇḍā we ?
31. How did you know that I was in the city yesterday ?	31. Tuhānū̃ kis tarhā̃ patā sī paī maī̃ kall shahr sā̃ ?
32. We know that this is true, but do not know who said it.	32. Asī̃ jāṇṇe ā̃ paī ēh sacc we, par patā nehī̃ kis ākheā.
33. Have you found out that this is true ?	33. Tusā̃ malūm kītā e paī ēh gall saccī e ?
34. Yes, I assured myself on that day that all these things are true.	34. Āhō, ōs dihāṛē patā kītā paī ēh sārīā̃ gallā̃ saccīā̃ nē̃.

CUSTOMARY AND CONTINUATIVE PRESENT.

I bring water for them daily.	Maī̃ rōz ohnā̃ laī pāṇī leaunnā wā̃.
I am taking water to them [now].	Maī̃ ohnā̃ wāste pāṇī peā lai jānnā wā̃.
I bring milk for madam [I am the milkman].	Maī̃ Mēmsāhb wāste duddh leaunnā honnā wā̃.
You bring bread daily from the city, don't you ?	Tusī̃ rōz rōṭī shahrō̃ leaunde o nā ?
You are taking the bread now, aren't you ?	Tusī̃ huṇē rōṭī pae lai jānde o nā ?
You are the one who brings bread from the city ?	Tusī̃ ī rōṭī shahrō̃ leaunde honde o ?
He sends the post twice [daily].	Ōh dō dō wārī ḍāk ghalldā e.
He is sending the post from the Post-office.	Ōh ḍāk-k͟hāneō̃ ḍāk ghalldā e peā.
He is the one who sends the post.	Ūhoī ḍāk ghalldā hondā e.
She writes to her mother every week.	Ōh aṭṭhī̃ dī aṭṭhī̃ dinī̃ apṇī mā̃ nū̃ ciṭṭhī lik͟hdī e.
She is writing her parents a letter.	Ōh māpeā̃ nū̃ ciṭṭhī lik͟hdī e paī.

She's the one who writes letters.	Ōhī citṭhīā̃ likhdī hondī e.
She is always writing letters.	Ōh citṭhīā̃ likhdī raihndī e.
We send him money for clothes every six months.	Asī̃ cheī̃ mahīnī̃ ohnū̃ kapṛeā̃ wāste paise ghallne hunne ā̃.
We are sending him money by post.	Asī̃ ohnū̃ ḍāke rupae ghallne ā̃ pae.
We send him money by post.	Asī̃ ohnū̃ rupae ḍākē ghallne honne ā̃.
We are always sending him money.	Asī̃ ohnū̃ rupae ghallde raihnne ā̃.
Did you bring the post ?	Tusā̃ ḍāk āndī sī ?
Yes, when you saw me, I was bringing it.	Āhō, jad tusī̃ menū̃ wēkheā, maī leaundā sā̃ peā.
Did the woman bring the chairs for us ?	Ōs janānī sāḍḍe laī kursīā̃ āndīā̃ ?
Yes, she was bringing them when you saw her yesterday.	Āhō, jad tusā̃ kall ohnū̃ ḍiṭṭhā ōh leaundī sī paī.
Did they send you the money ?	Ohnā̃ tuhānū̃ rupae ghallē ?
When you were there they were sending it.	Jad tusī̃ ōtthe sau, ōh ghallde sāṇ pae.

Lesson X. — *Daswā̃ Sabak.*

a. So his disciples said to one another,	*a.* Ēs karkē cēlē āpe wicc ākkhaṇ laggē,
b. Perhaps someone has given him something to eat [and gone away].	*b.* Khabare, kōī ohnū̃ kujjh khāṇ wāste dē geā e.
c. He said, this is my food	*c.* Ōs ākheā, Mērā khāṇā ēh we
d. That I walk according to the will of my Sender and complete his work.	*d.* paī apṇē Ghallaṇwāḷē dī marzī te callā̃ te ohdā kamm pūrā karā̃.

DERIVED SENTENCES.

1. What answer shall we give to those who sent us ?	1. Asī̃ apṇeā̃ ghallaṇwāḷeā̃ nū̃ kī jawāb deīye ?

2. Whoso believes on me believes on him who sent me and has eternal life.	2. Jō mērē te imān leaundā e, mērē ghallaṇwāḷe te imān leaundā e te sadā dī zindagī ohdī e.
3. My teaching is not mine, but his who sent me.	3. Mērī talīm tā̃ mērī nēhī̃, par mērē Ghallaṇwāḷe dī e.
4. As the Father sent me, so I send you.	4. Jīkū̃ Bāp menū̃ ghalle ā mammī̃ tuhānū̃ ghallnā wā̃.
5. I will go to the Father and send the comfort-giving Holy Spirit to you.	5. Maī̃ Bāp kōḷ jākē Tasallī dēṇwāḷā Pāk Rūh tuhāḍḍē kōḷ ghallā̃gā.
6. God sent his Son into the world that we should receive life through him.	6. Khudā ēs karke apṇe Puttar nū̃ dunyā wicc ghalleā, paī asī̃ ohde sababbō̃ zindagī pāīye.
7. I request for them also, who because of the word of these shall believe on me.	7. Maī̃ ohnā̃ laī wī arz karnā̃, jehṛe ehnā̃ de kalām dī rāhī̃ mērē te imān leauṇgē.
8. I seek not my own will, but the will of him who sent me.	8. Maī̃ apṇī nehī̃ sag̲ō̃ apṇe Ghallaṇwāḷe dī marzī cāhnnā wā̃.
9. If anyone wills to do his will, he shall know whether this teaching is from God or from men.	9. Jē kōī ohdī marzī mūjab karnā cāhē, ōh jāṇēgā paī ēh talīm Khudā wallō̃ e yā̃ ādmīā̃ wallō̃.
10. Come unto me all ye that have been borne down with work, and I will give you rest.	10. Tusī̃ jō kamm dhande hēṭh dabbe hoe o, mērē kōḷ āhō te maī̃ tuhānū̃ arām deā̃gā.
11. Has anyone brought the chair from the city?	11. Kise shahrō̃ kursī āndī? Kehṛī kursī? Ōh

	What chair? The one that I got yesterday morning in the chief market.		jehṛī maĩ kall waḍḍeweḷe sadar bazārō̃ leī.
12.	I beg to say, sir, that I have brought some eatables for your children.	12.	Maĩ arz karnā̃, janāb, paī tuhāḍḍeā̃ bacceā̃ wāste kujjh khāṇ dīā̃ cīzā̃ leāeā wā̃.
13.	Has the cook gone to get eatables for his own family or for us?	13.	Khāsāmā̃ apṇe ghar wāste khāṇ dīā̃ cīzā̃ laiṇ geā e yā̃ sāḍḍe wāste?
14.	Do you wish to have some one water the cattle to-day?	14.	Huzūr dī marzī e paī ajj koī ḍaṅgarā̃ nū̃ pāṇī ḍāh dē?
15.	Does your master wish you to do this work in the city?	15.	Tuhāḍḍe mālik dī marzī e paī tusī̃ shahr wicc ēh kamm karō?
16.	Bring the chairs out into the verandah, so that we can sit in the sunshine.	16.	Kursīā̃ ētthe barāṇḍe wicc kaḍḍh leāo, paī dhuppe bawhīye.
17.	Early to-morrow eat your food and harness the horse quickly.	17.	Bhaḷkē waḍḍēwēḷē rōṭī khāke chētī ghōṛē nū̃ jō leī̃.
18.	Finish the work I gave you yesterday, and to-morrow I will bring you more.	18.	Jehṛā kamm maĩ tenū̃ kall dittā, mukā dē, te bhaḷkē hōr leā deā̃gā.
19.	Where's the waterman? He has brought the water and gone.	19.	Māshkī kitthe we? Ōh tā̃ pāṇī dē geā e.
20.	Only gave two rupees? Well, he said two at first. He has fulfilled his promise exactly.	20.	Dō hī rupae ditte? Khair, paihlā̃ inne ī ākhe sāṇ, gall te apṇī pūrī kar dittī.
21.	Learn to use 1000 or 1500 words in a year and	21.	Warhē din wicc tusī̃ hazār ḍēḍh hazār lafzā̃

then you will get a complete mastery of Panjabi.	dā wartṇā sikkhō, tā̃ tuhānū̃ pūrī Panjābī āwēgī.
22. It will not come at first, but gradually it will come to you.	22. Paund saṭṭe tā̃ nehī̃ āwēgī, par hauḷī hauḷī sabbh ā jāēgī.
23. Will you get these things to the house? I will take them there at once.	23. Ēh cīzā̃ kōṭhī pucāōde? Huṇē pucā dēnnā̃.
24. Though I did not wish it, he finished his work and went.	24. Bhāwē̃ mērī marzī nehī̃ sī, ōh kamm pūrā karke ṭur geā.
25. If you finish my work, you shall get extra money.	25. Jēkar mērā kamm pūrā karō, tā̃ paise waddh lao.

INDEFINITES AND CONDITIONALS.

1. What did he say to you?	1. Ōs tuhānū̃ kī kujjh ākheā?
2. He said nothing at all.	2. Kujjh wī nā ākheā.
3. Did he tell my name? What else?	3. Ōs mērā nā̃ dasseā? Hōr kī dassṇā sī?
4. Give us something too.	4. Sānū̃ wī kujjh deho.
5. One says one thing, another another.	5. Kōī kujjh āhndā e, kōī kujjh.
6. Give this to no one but Mr.——.	6. Ēh hōr kise nū̃ nā dehō, sāhb ī nū̃ deho.
7. Is the boy somewhere about? He must be.	7. Muṇḍā huṇ kite hai ī? Kitale hōjēgā.
8. What is this cloth made of? Of something [or other].	8. Ēh kāh dā kapṛā e? Kāse dā e.
9. Where's the munshi? He's gone somewhere.	9. Munshī kitthe we? Kite geā we.
10. When will he come? He'll come some time or other.	10. Kadō̃ āwegā? Kise wēḷē āwegā.

11. Will you go in the carriage or on horse? I'll go some way.	11. Bagghī te jāōgē yā̃ ghōṛē te? Kise tarhā̃ jāā̃īgā.
12. If he wishes I'll do it.	12. Jēkar ōh cāhē, maī̃ karā̃gā.
13. If she wishes, the girl will go.	13. Jēkar ōh dī marzī hōwē, kuṛī jāwēgī.
14. If you wish it, I'll go at once.	14. Jē tuhāḍḍī marzī hōwē, tā̃ maī̃ huṇē jāwā̃gī.
15. If they wish it, I'll pay the money at once.	15. Jēkar ohnā̃ dī marzī hōwē, maī̃ rupae huṇē dē dēnnā wā̃.
16. If you want him to go, I'll send him.	16. Jē tusī̃ cāhndeo pai ōh jāe, maī̃ ghall deā̃gā.
17. If you come I'll go.	17. Jēkar tusī̃ āō, maī̃ jāā̃gī.
18. If her father sends her, she'll go.	18. Jē peō kuṛī nū̃ ghall dē, ōh jāedī.
19. If their mother calls them, the girls will come.	19. Jē mā̃ saddē, tā̃ kuṛīā̃ auṇgīā̃.
20. If they ask us, we'll give it.	20. Jē sāthō̃ maṅgaṇ, asī̃ dē chaḍḍā̃gē.
21. If I tell him, he'll do it.	21. Jēkar maī̃ ākhā̃, tā̃ karēgā.
22. If you will obey me, you shall be my servant.	22. Jē tū̃ mērī marzī te callẽ, mērā naukar hō jāẽgā.
23. If I wish it, you'll go, won't you?	23. Jēkar mērī marzī hōwē, tā̃ tusī̃ jāoge nā?
24. If I bring it, they'll take it, won't they?	24. Jē maī̃ lai āwā̃, tā̃ ōh laiṇge nā?
25. If you will go and buy bread from the city, the teacher will give the money.	25. Jēkar tusī̃ shahrō̃ rōṭī mull leāo, tā̃ ustād paise dēgā.

Lesson XI.	*Yāhrwā̃ Sabak.*
a. Do you not say that harvest will be in four months?	*a.* Tusī̃ nehī̃ āhndē o paī cauhā̃ mahīneā̃ nū̃ wāḍhī hōwēgī?
b. Behold, I say unto you,	*b.* Wēkkhō, maī̃ tuhānū̃ āhnnā wā̃
c. lift up (open) your eyes and see the fields	*c.* akkhīā̃ ughēṛkē paiḷīā̃ nū̃ wēkkhō
d. that they are even now ripe for the harvest.	*d.* paī ōh wāḍhī laī huṇ wī pakkīā̃ hōīā̃ nē̃.

DERIVED SENTENCES.

1. Ask the Lord of the harvest to [that he] send workmen into his fields.	1. Fasl de Mālik aggē arz karo paī ōh apṇīā̃ paiḷīā̃ wicc kāmmē ghallē.
2. He lifted up (opened) his eyes and looked at the crowds, then said to his disciples, Truly the harvest is great, but the reapers are few.	2. Ōs akkhīā̃ khōlke bhīṛā̃ wall wēkkheā te phēr apṇeā̃ cēleā̃ nū̃ ākheā, Saccī muccī fasl bauht e, par wāḍhe ghaṭṭ nē̃.
3. The reaper gets wages and gathers fruit for eternal life.	3. Waḍḍhaṇwāḷe nū̃ mazdūrī miḷdī e te ōh sadā dī zindagī laī phaḷ kaṭṭhā kardā e.
4. In this harvest we, too, are workers.	4. Es wāḍhī wicc asī̃ wī kāmme ā̃.
5. They bought with the wages of this sinfulness a field, and its name was called Field of blood.	5. Ēs gunāh dī mazdūrī nāḷ ohnā̃ ikk paiḷī mull laī, te ohdā nā̃ k͟hūn dā khēt pai geā.
6. When the Lord said, Look at the fields, what was his meaning	6. Jadō̃ K͟hudāwand ēh gall ākkhī paī, Paiḷīā̃ nū̃ wēkkhō, ohdā kī mat-

—fields or people ?	lab sī, paiḷīā̃ yā̃ bandē ?
7. He meant people.	7. Ohdā bandeā̃ dā matlab sī.
8. Have you wheat harvest in this country or not ?	8. Is mulkh wicc kaṇak dī fasl hondī e ke nehī̃ ?
9. Yes, we have, we have it sometimes two or three times a year.	9. Āho, hondī e, sagō̃ ētthe warhe wicc dō trai wārī wī hondī e.
10. What different harvests do you have here ?	10. Kehṛī kehṛī fasl ētthe hondī e ?
11. Well, we have grain harvest in May and June ; in September and October, maize and rice ; at other times other things.	11. Khair jēṭh hāṛ wicc kaṇak dī, assū̃ kattē̃ wicc makaī te munjī dī, te aggē picchē hōrnā̃ cīzā̃ dī.
12. When is the wheat harvest ?	12. Kaṇak dī wāḍhī kadō̃ hondī e ?
13. Oh, it comes in May.	13. Ōh tā̃ jēṭh wicc hondī e.
14. When do they sow it ?	14. Kadō̃ bījde nē̃ ?
15. They sow seed in October and November.	15. Kattē̃ magghar wicc bījde nē̃.
16. Do they sow any thing else ?	16. Hōr kujjh bījde nē̃ ?
17. Yes, a lot. Some ripens in a few days,	17. Āho bauht. Kujjh kujjh thōṛeā̃ dinā̃ wicc pakkdā e.
18. Some after six or seven months.	18. Kujjh kujjh cheī̃ sattī̃ mahīnī̃ jāke pakkdā e.
19. What month is it now ?	19. Huṇ kehṛā mahīnā e ?
20. It is now February.	20. Huṇ tē phaggaṇ jē.
21. How long is it till harvest ?	21. Wāḍhī wicc kinnē mahīne nē̃ ?
22. Still several months.	22. Aje tā̃ dō cār haiṇ nē̃.
23. What kind of bread is this ? Wheaten ?	23. Ēh rōṭī kāh dī e ? kaṇak dī ?

24. Yes, this is wheaten, but that is barley and he has maize bread.	24. Āhō, ēh kaṇak dī e, par ōh jaū̃ dī e te ohde kōḷ makaī dī e.
25. Wheat fields colour [get pale] in March.	25. Kaṇakā̃ cēttar wicc pīḷīā̃ hondīā̃ nē̃.

Exercise in Time.

1. When did you start? You came late.	1. Kadō̃ ṭur pae? Tusī̃ kawēḷē āe o.
2. I started very early, before daylight, and walking slowly got there before noon.	2. Maī̃ tā̃ bauht sawēḷē, sarghī wēḷē nāḷ, ṭur peā, te hauḷī hauḷī ṭurdeā̃ bhattēwēḷē ap-paṛeā.
3. What month are you going? I am going this month.	3. Kehṛē mahīne jāōdē? Maī̃ ēs mahīnē jā̃dā.
4. Is your family going too? Oh, they will go later, in September or October.	4. Bāl baccē nāḷ jāṇgē? Ōh tā̃ picche assū̃ kattē̃ nū̃ jāṇge.
5. How long have you been ill? For a long time.	5. Kadō̃k dā bamār ē̃, whaī? Cirōkṇā bamār ā̃.
6. Since last year? No, since two years ago.	6. Par dā? Parū̃ dā nehī̃, parār dā.
7. How long do you work every day?	7. Rōz kinnā cir kamm karde o?
8. From early morning till sundown.	8. Fajr thō̃ laike din ḍubdeā̃ tīkar.
9. How long has the boy been absent? For ten days.	9. Kadō̃k dā muṇḍā gair hāzar je? Dasā̃ dinā̃ dā.
10. This man has been ill for eight or ten days.	10. Ēh bandā aṭṭhā̃ nauā̃ dinā̃ dā bamār e.
11. My girl has been ill since last evening.	11. Mērī kākī shām dī bamār e.

12.	Do they come to you every day at breakfast time ?	Ōh rōz rōṭīwēḷē tuhāḍḍē kōḷ auṇdīā̃ nē̃ ?
13.	Sometimes at this time, sometimes at noon, and sometimes they do not come at all.	Kadī ēs wēḷē, kadī do-paihrī̃, kadī kadāī̃ nehī̃ wī aundīā̃.
14.	Has the girl been home this year ? Yes, frequently.	Kākī aitkī pēkē[1] gaī ? Āhō, kinnī wārī gaī.
15.	What time did the boys come ? Oh, they came after supper last night.	Muṇḍe kehṛe wēḷē āe ? Ōh tā̃ khāo-pīye nū̃ ā gae.
16.	You will go to-night, won't you ?	Tusī̃ ajj jāōgē nā ?
17.	No, we shall start to-morrow forenoon and pass the noon hour there, then go on about two o'clock and reach home by about bedtime.	Nehī̃, asī̃ bhaḷkē chāh wēḷē nāl ṭurā̃gē te ōtthē bhattēwēḷā kar-ke pēshī ḍīgar nū̃ ag̱ā̃h ṭur jā̃āgē te kōī sōtē nāḷ ghar jā phirā̃ge.
18.	You will hurry then ?	Phēr shitābī jāōge ?
19.	Yes, we'll go quickly, or we shall get there at midnight.	Āhō, kāhḷē kāhḷe jaā̃gē, nehī̃ tā̃ addhī rāt appaṛā̃gē.
20.	Did the women come at dawn ? No, in the evening.	Ōh dhammī wēlē ā gaīā̃ ? Nehī̃, jī, sagō̃ tar-kāḷā̃ nū̃.
21.	He said he'd go at prayer time (early morning) but he started in the afternoon.	Ōh namāzweḷē jāṇ wāstē āhndā sī, par lauḍhē-wēḷē ṭureā.
22.	It will take half an hour, or three quarters, to get there.	Kōī ghaṛī dō ghaṛī dā rāh we.

[1] Married girl's parental home.

Lesson XII.	*Bāhrwā̃ Sabak.*
a. And with this agrees the saying	*a.* Te ēs utte akhāṇ ṭhīk aundā e
b. One sows and another reaps.	*b.* Bījē kōī te waḍḍhē kōī.
c. I sent you to reap that	*c.* Maĩ tuhānū̃ ohdē waḍdhaṇ laī ghalleā
d. of which you did no labour.	*d.* jihdī tusā̃ mehnat nehī̃ kītī.
e. Others did the labour	*e.* Hōrnā̃ mehnat kītī,
f. and you became partners in their labour.	*f.* te tusī̃ ohnā̃ dī mehnat wicc panjhāḷ, hō gae o.

DERIVED SENTENCES.

1. Whatever a man sows that shall he reap.	1. Jō kujjh bandā bījēgā sō hī waḍḍhēgā.
2. The kingdom of heaven is like a man who sowed good seed in his field.	2. Asmān dī bādshāhī ōs bande wāṇgū̃ e jis apṇī paiḷī wicc caṅgā bī bījeā.
3. The field is the world. The reaping time is the end of the world, and the reapers are the angels.	3. Paiḷī dunyā we. Wāḍhī dā wēḷā dunyā dā ākhir e te wāḍḍhē farishte nẽ.
4. A man found a treasure in a field and for joy sold everything he had and bought the field.	4. Ikkī bande kise paiḷī wicc khazānā ḍiṭṭhā te khush hōkē apṇā sabbho kujjh wēc wācke ōs paiḷī nū̃ mull leā.
5. The dead shall hear the voice of the Son of God and having heard shall live.	5. Murde Khudā dē Puttar dī āwāz suṇaṇge te suṇke jiūṇgē.
6. A sower went out to sow, and as he sowed, some	6. Bī bījjaṇwāḷā bī bījjaṇ nikḷeā, te bījdeā̃ wēḷē

fell by the way.	kujjh paihe wicc ḍigg peā.
7. The sower of the good seed is Christ, but he who sows bad seed is Satan.	7. Caṅgā bī bījjaṇwāḷā Masīh e, par ōh jehṛā māṛā bī bījdā e, ōh Shatān e.
8. Sir, you sowed good seed in that field, did you not?	8. Janāb, tusā̃ caṅgā bī ōs paiḷī wicc bījeā nā?
9. Then whence came this evil seed?	9. Tā̃ phēr ēh māṛā bī kitthō̃ āeā?
10. I feared thee, for I know that thou art a hard man for where thou didst not sow, there thou reapest.	10. Maĩ tērē kōḷō̃ ḍareā, kyū̃jō maĩ jāṇṇā̃ pai tū̃ sakht ādmī ẽ, te jitthe nehī̃ bījeā ōtthe waḍḍhnā ẽ.
11. He who sows sparingly, shall reap sparingly.	11. Jō sarfe nāḷ bījēgā, sō sarfe nāḷ waḍḍhēgā.
12. He who sows bountifully, shall reap bountifully.	12. Te jehṛā cōkhā bī pāndā e, sō cōkhā wāḍḍhēgā.
13. He who sows for his flesh, shall reap corruption from it.	13. Jehṛā jism wāste bījēgā, sō jism thō̃ kharābī waḍḍhēgā.
14. Who sows abuse, will reap anger.	14. Bī gāḷhā̃, phaḷ gussā.
15. Who sows sin, will reap dishonour.	15. Bī pāp, phaḷ be-iztī.
16. He who sows love, shall reap kindness.	16. Bī mhabbat, phaḷ mihrbānī.
17. Who sows the wind, reaps the whirlwind.	17. Wā dā bī, wāwarōḷē dā phaḷ.
18. A nobleman went out early to set men to work on his garden (orchard).	18. Ikk raīs waḍḍēwēḷē nikḷeā, pai mazdūr apṇe bāg wicc lāē.
19. Labouring six days do all thy work, but on	19. Chē din mehnat karke apṇā sārā kamm kar,

the seventh day do no work.	par satwẽ dihāṛē kōī kār nā kareā kar.
20. Let the thief henceforth not steal, but rather let him labour with his hands and give something [to others].	20. Cōrī karnwāḷā aggē nũ cōrī nā karē, sagõ apṇeā̃ hatthā̃ nāḷ mehnat mashakkat karke kujjh dē wī.
21. The workman has a right to his wages. Now pay him.	21. Kāmmā apṇī kamāī dā hakkdār e, ohnũ majūrī dēh k͟hā̃.
22. If you do not become as little children, you shall not enter into the kingdom of heaven.	22. Jē tusī̃ nikkeā̃ bacceā̃ wāṅgũ nā hō jāō, tā̃ asmān dī bādshāhī wicc nā waṛōgē.
23. When you enter a house, then say Peace be on this house.	23. Jad kisē ghar wicc waṛo, tad ākhō, Ẽs ghar nũ salām.
24. Enter not into the fields of the widow and orphan.	24. Raṇḍīā̃ te yatīmā̃ dīā̃ paiḷīā̃ wicc nā waṛo.

Exercises in Adverbs and comparison of Adjectives.

1. Why do it that way, do it thus.	1. Ũh kāh nũ karnā je, aiũ karo.
2. He is just fooling, sir. Do not mind.	2. Aīwẽ kardā e, sāhb. Tusī̃ nā mannō.
3. How will you go? Just as you say.	3. Kīkũ jāoge ? Jiwẽ tusī̃ ākhō.
4. Now, how will you do it?	4. Huṇ kis tarhā̃ karōgē ?
5. I'll do it somehow or other.	5. Kiwẽ karā̃gā tā̃ sahī.
6. Don't do it so.	6. Aiũ nā karo.
7. Do as the teacher tells you.	7. Jehā ustād dasse, tehā kar.
8. Now, how will you give the money?	8. Huṇ rupae kīkar deōge ?

9. I'll give it little by little, but I will most certainly give it.	9. Hauḷī hauḷi deā̃dā, par deā̃dā zarūr.
10. He treated me very badly.	10. Ōs mērē nāḷ burā salūk kītā.
11. Is this good cloth ?	11. Ēh caṅgā kapṛā e ?
12. Well, it is not bad, but this is better.	12. <u>Kh</u>air, māṛā nehī̃ e, par ēh ōs thõ caṅgā e.
13. I think this second is better than that other.	13. Mērē kiās wicc ēh dujjā odū̃ caṅgā e.
14. That is good, but better than all is this piece.	14. Hai te caṅgā, par sāreā̃ nāḷõ ēh caṅgā we.
15. That's right. This is the best.	15. Ṭhīk e, ēh sabbhnā̃ thõ caṅgā we.
16. Are you younger or your brother ?	16. Tū̃ nikkā ẽ jā̃ tērā bhrā ?
17. My brother is younger than I.	17. Mērā bhrā methõ nikkā e.
18. This cow of yours looks feeble.	18. Ēh tuhāḍḍī gā̃ māṛī jāpdī e.
19. This one is not so bad. Look at that one.	19. Ēh te ghaṭṭ māṛī je, ohnū̃ wēkho.
20. Alas ! alas ! She is the poorest of all.	20. Hāe hāe, ōh sabbhnā̃ thõ māṛī e.
21. She will go more quickly than I.	21. Ōh mērē nāḷõ jaldī jāēgī.
22. This boy runs the fastest.	22. Ēh muṇḍā sabbhnā̃ thõ chētī bhajjdā e.
23. My mare went the quickest.	23. Mērī ghōṛī sārīā̃ nāḷõ jaldī gaī.
24. Have you not heard how David went into the house of God and ate bread ?	24. Tusā̃ suṇeā nehī̃ paī Dāūd kis tarhā̃ <u>Kh</u>udā dē ghar waṛkē rōṭī khādhī ?
25. You went not in and those who were entering you kept out.	25. Tusī̃ te nā āp waṛe te waṛanwāḷeā̃ nū̃ wī rōkeā.

26. He who will not work with his hands shall not eat, is the commandment of the Gospel.	26. Jehṛā apṇeā̃ hatthā̃ nāḷ kamm nā karē, ōh khāwe wī nā, ēh sāḍḍī Injīl dā hukm e.
27. Satan entered into Judas Iscariot and he delivered up his Lord.	27. Shatān Yahūdā Iskaryūtī wicc waṛ geā, te ōs apṇe Khudāwand nū̃ phaṛā dittā.
28. As you enter the city, a man carrying a water-jar will meet you, follow him.	28. Jad shahr waṛōge ikk bandā ghaṛe wāḷā tuhānū̃ miḷēgā, ohde maḡar hō ṭurō.
29. When we speak rapidly ourselves, we hear and understand the rapid speaking of others.	29. Jad asī̃ āpī chētī chētī bōlne ā̃, asī̃ dujjeā̃ dā chētī chētī bōlṇā suṇ te samajh bī lenne ā̃.
Lesson XIII.	*Tēhrwā̃ Sabak.*
a. God is Spirit and the time is coming	a. Khudā Rūh e te ōh wēḷā aundā e
b. when his service shall be done in spirit and in truth	b. paī jadō̃ ohdī bandagī rūh te saceāī nāḷ kītī jāēgī.
c. for such worshippers does he seek.	c. kyū̃jō ajehe bandagī karnwāḷē ōh cāhndā e.

Derived Sentences.

1. The time is coming when neither in this mountain nor in Jerusalem shall God be worshipped.	1. Ōh wēḷā aundā e paī nā ēs pahāṛ utte te nā Yarūshalēm shahr wicc Khudā dī bandagī kītī jāēgī.
2. I and the boy will go and worship in that mountain.	2. Maī te muṇḍā ōs pahāṛ te jākē Rabb dī bandagī karā̃ge.
3. Let all the angels of God worship him.	3. Khudā de sabbh farishte ohdī bandagī karn.

4. Ye worship ye know not what.	4. Jis cīz dī tuhānū̃ khabar nehī̃ ōsdī bandagī karde o.
5. We worship what we know, for salvation is from the Jews.	5. Asī̃ jihnū̃ jāṇne ā̃, osē dī bandagī karne ā̃, kyū̃jō najāt Yahūdīā̃ wallō̃ e.
6. Whom ye ignorantly worship, him declare we unto you.	6. Jihdī tusī̃ jāṇeā̃ binā bandagī karde o, osē dī khabar asī̃ tuhānū̃ dēnne ā̃.
7. Ye shall not worship any other God, for if ye worship another god or goddess, God Almighty will cast you out of this land.	7. Tusī̃ hōr kise Khudā dī sēwā nā karō, kyū̃jō jēkar tusī̃ hōr dēwī deotē dī pūjā karō, Khudā Tālā tuhānū̃ ēs dhartī thō̃ kaḍḍh dēgā.
8. We are they who worship God in spirit and put no confidence in the flesh.	8. Asī̃ ōh ā̃ jehṛe Khudā dī bandagī rūh nāḷ karne hī̃ te apṇe jusse te āsrā nehī̃ karde.
9. I seek that mountain in which the Jews worshipped God.	9. Maī̃ ōs pahāṛ nū̃ ḍhūnḍhnā̃, jihde wicc Yahūdī Rabb dī bandagī karde sāṇ.
10. My worship shall be performed over all the earth.	10. Sārī dhartī utte mērī ban.agī kītī jāēgī.
11. It is written, at the name of Jesus every man shall bow.	11. Likkheā e, Yesū dā nā laike sārē bande sijdā karangē.
12. The hour has come when true worshippers, wherever they may be, will worship the Lord.	12. Ōh wēḷā āeā e jis wicc sacce pujārī, jitthe kite hōṇ, Rabb dī bandagī karnge.
13. Is there any need that we	13. Kōī lōṛ e paī asī̃ bandagī

should turn our face here or there, when we worship?	karde wēḷē mũh ēd-dhar yā̃ ōddhar karīye.
14. Really there is not, it is people's custom.	14. Asl wicc kōī lōṛ nehī̃, lōkā̃ dā dastūr e.
15. Where is God? Is he not on all sides?	15. Khudā kitthe we? Ōh tā̃ samhnī̃ pāsī̃ nehī̃ e?
16. Yes, he is everywhere.	16. Āho, ōh sabbhdare we.
17. These are the two men who were worshipping in the mosque yesterday.	17. Ēh ōh dō bande nẽ jehṛe kall masītī sijdā karde sāṇ.
18. Where is the mountain in which the Samaritans used to worship?	18. Ōh pahāṛ kitthe we jihde te Sāmarī bandagī karde sāṇ?
19. Ten has struck, and people are gathering for service.	19. Das waj gae nẽ te lōkī̃ bandagī wāstē kaṭṭhe honde nẽ.
20. Lift up your eyes and see, Jerusalem is on this mountain.	20. Akkhīā̃ ughēṛke wēkhō, Yarūshalem ēs pahāṛ utte we.
21. If you labour then perhaps other people will devour your earnings.	21. Jēkar tusī̃ mehnat karō, tā̃ khabare hōr lōk tuhāḍḍī kamāī khā laiṇgē.
22. If you reap that which ye did not sow, then have ye entered into the labour of others.	22. Jē tusī̃ ohdī wāḍhī kar-de o jihdī bijāī nehī̃ kītī, tā̃ tusī̃ dūjjeā̃ dī mehnat wicc sharīk hoe o.
23. In this service we seek God and he is found by those who are true.	23. Ēs bandagī wicc Khudā nū̃ labbhne ā̃, te sac-ceā̃ nū̃ ōh labbh bī jāndā e.
24. Now we ought to speak English as we do Panjabi.	24. Huṇ sānū̃ cāhīdā e pai jis tarhā̃ asī̃ Aṅgrēzī bōlne ā̃, osē tarhā̃ Panjābī wī bōlīyē.

Customary Action, Present, Past.

1. The big waterman used to draw water at that time.	1. Ōs wēḷe waḍḍā māshkī pāṇī bhardā hundā sī.
2. Prophets give instruction from God.	2. Nabī Khudā wallō̃ sik-kheā dēnde honde nē̃.
3. This is the man who used to give false witness in the court.	3. Ē̃hoī bandā kacaihrī wicc jhūṭhī gawāhī dēndā hondā sī.
4. The teacher used to teach us this.	4. Ustād sānū̃ ēhoī sikhān-dā hondā sī.
5. That is the way they used to go to Lahore.	5. Ōse rāh Lāhaur nū̃ jānde honde sāṇ.
6. These men used to exhibit great shows.	6. Ē̃h ādmī waḍḍe tamāshe wikhānde honde sāṇ.
7. Moslems keep the feast of Baqr.	7. Musalmān Bakr Īd karde honde nē̃.
8. The women used to sit here and listen to the prophet.	8. Nabī dīā̃ gallā̃ ētthe baihke suṇdīā̃ hondīā̃ sāṇ.
9. Mr.—— used to have his wood brought from this wood-yard.	9. Sāhb ēs ṭālō̃ lakṛī aṇwāndā hondā sī.
10. John baptised in the river Jordan.	10. Yūhannā Yardan daryā wicc baptismā dēndā hondā sī.
11. Harvest used to be at this season in our country.	11. Sāḍḍe dēs wicc wāḍhī ēs samē hondī hondī sī.
12. The women used to stand by and watch his work.	12. Buḍḍhīā̃ kōḷ khlōke, ohdā kamm wēkh-dīā̃ hondīā̃ sāṇ.
13. This rogue just lives in the jail.	13. Ē̃h badmāsh jēlkhāne ī raihndā hondā e.
14. I am accustomed to pay only so much for this work.	14. Maĩ tā̃ inne ī rupae ēs naukarī wāste dēnnā honnā wā̃.

15. The police do not take bribes on all sides.	15. **Puls sabbhnī̃ pāsī̃ waḍ-ḍhī nehī̃ laindī hondī e.**
16. This very shoemaker makes my shoes	16. **Īho mōcī mērī juttī baṇāndā hondā e.**
17. I rest here.	17. **Maī̃ ētthe arām karnā honnāwā̃**
18. That's what people say.	18. **Lōk esē tarhā̃ āhnde honde nē̃.**
19. Then (at that time) I did not understand Panjabi.	19. **Odō̃ Panjābī bōlī nehī̃ samajhdā hondā sā̃.**
20. The servants go to market every day.	20. **Naukar rōz bazār jānde honde nē̃.**
21. This servant does his work well.	21. **Ēh kāmmā caṅgī tarhā̃ kamm kardā hondā e.**
22. At that time my girl was reading the Third Reader.	22. **Odō̃ merī kākī trījjī kitāb paṛhdī hondī sī.**
23. What a lot of men give abuse!	23. **Kinne ādmī gāhḷā̃ kaḍḍhde honde nē̃!**
24. It is the bad habit of big and little, of men and women.	24. **Nikkeā̃ waḍḍeā̃, jaṇeā̃ janānīā̃ dī burī ādat e.**

Lesson XIV.	*Cauhdwā̃ Sabak.*
a. So when the Samaritans besought him,	*a.*[1] **Ēs karke jad Sāmarī lōkā̃ ohde agge arz kītī,**
b. he stayed with them, and many more through hearing his teaching believed,	*b.* **Ōh ohnā̃ kōḷ raih peā te hōr bathēreā̃ ohdī, sikkheā suṇke mann leī,**

[1] A long sentence is required to give the sequence of conjunctions, and moreover the ability to repeat long sentences gives such a consciousness of mastery over short as well as long sentences, that it delivers one from embarrassment in using the language in the presence of one's elders, a necessary preliminary to success in public speech.

c. but he remained only a little time and went on to Galilee after two days,	*c.* par ōh thōṛā hī cir raihke dū̃h dinā̃ picche Galīl nū̃ ṭur peā,
d. for he said himself, a prophet has no honour in his own country.	*d.* kyū̃jō ōs āp ākheā, Nabī dī apṇe dēs wicc izzat nehī̃ hondī,
e. So the works which he had done in Jerusalem at the Feast,	*e.* phēr jehṛe kamm ōs Yarūshalem wicc Īd de wēḷe kīte sāṇ,
f. seeing them the Galileans received him,	*f.* ohnā̃ nū̃ wēkhke, Galīliā̃ ohnū̃ kabūleā,
g. for they too had gone to the Feast.	*g.* kyū̃jō ōh bī Īd te gae hoe sāṇ.

DERIVED SENTENCES.

1. So men and women besought him and he stayed many more days at home.	1. Ēs karke jaṇeā̃ janānīā̃ ōs agge tarle mintā̃ kītīā̃ te ōh hōr cōkhe din ghare rehā.
2. It is reported in the city that for many years no prophet has been seen in this country.	2. Shahr wicc ākhīdā e, paī baṛeā̃ warheā̃ thī̃ ēs dēs wicc kōī nabī disseā nehī̃.
3. The woman testified that the prophet had not been honoured in his own country as he ought to have been.	3. Ōs janānī apī gawāhī dittī paī jis tarhā̃ cāhīdā sī nabī dī ādar apṇe dēs wicc nehī̃ sī hoī.
4. Leaving Jerusalem, he had to go through their land.	4. Yarūshalem nū̃ chaḍḍke ohnū̃ ohnā̃ de mulkh de wiccō̃ dī laṅghṇā peā.
5. The Galileans received him gladly, for they had seen his miracles at Jerusalem.	5. Galīliā̃ khushī nāḷ ohnū̃ kabūleā, kyū̃jō ohnā̃ Yarūshalem wicc ohdīā̃ karāmātā̃ wēkhīā̃.

6. While he was teaching in the temple, they saw him.	6. Jad ōh haikaḷ wicc talīm dēndā sī, ohnā̃ ohnū̃ wēkh leā.
7. While the prophet is giving instruction, stay with us and hear him.	7. Jicar nabī talīm dēndā e, tusī̃ sāḍḍe kōḷ rauho te ohdī suṇo.
8. This teaching was given in the Holy City at the time of the Feast.	8. Ēh talīm Pāk Shahr wicc Īd dē wēḷe dittī gaī.
9. When the Lord received baptism at the hands of John, then there came a voice from heaven, This is my beloved Son in whom I am well pleased.	9. Jad Khudāwand nū̃ Yuhannā de hatthō̃ baptismā miḷeā, tā̃ asmānō̃ ēh awāz āī, Ēh mērā piyārā Puttar e, jis te maĩ khush ā̃.
10. Many saw his miracles and believed on him.	10. Bathēreā̃ ohdīā̃ karāmātā̃ wēkhkē ōs te imān leāndā.
11. The fuel is burnt up, so I shall have more brought from the city.	11. Bāllaṇ mukk geā we, ēs karke maĩ shahrō̃ hōr aṇwā̃ā̃gā.
12. He stayed with us two months and went to his own country, for he said, It is near harvest now.	12. Sāḍḍe kōḷ dō mahīne raīhke ōh apṇe dēs nū̃ ṭur geā, kyū̃jō ōs ākheā, Huṇ wāḍhī dā wēḷā nēṛe āeā e.
13. When he was brought before the Judge, the Judge ordered his imprisonment and delivered him to the police, so they took him away and delivered him to the jailor.	13. Jad ōh munsaf de agge hāzar kītā geā, tā̃ munsaf jēlkhāne dā hukm dēkē puls de hawāle kītā, so ohnā̃ lai jāke ohnū̃ darōġe de hawāle kar chaḍḍeā.
14. These chairs were made so that when I am tired	14. Kursīā̃ ēs wāste baṇīā̃ paī jad maĩ thakk

	I may sit and take my ease in them.		jāwā̃, baihke arām karā̃.
15.	Whatever word is difficult, we utter it hundreds of times daily and afterwards speak it correctly.	15.	Jehṛā lafs aukhā hōwe, asī̃ ōsnū̃ rōz sai sai wārī ākhke magarõ ṭhīk bōlne ā̃.
16.	I do not know where to go.	16.	Patā nehī̃ kitthe jā̃.
17.	I did not know what to say.	17.	Menū̃ patā nehī̃ sī paī maī̃ kī ākhā̃.
18.	He does not know Arabic.	18.	Ōh Arbī bōlī nehī̃ jāṇdā.
19.	When I talk to them they do not understand.	19.	Jad maī̃ ohnā̃ nāḷ gall karnā̃ ōh samajhde nehī̃.
20.	I do not see the man you are speaking of.	20.	Jehṛā ādmī tusī̃ menū̃ dassde o, ōh menū̃ dissdā nehī̃.
21.	Miss—— does not know where your servant has gone.	21.	Miss sāhb nū̃ patā nehī̃ paī Hazūr dā naukar kitthe geā we.
22.	You do not believe me because you like doing wrong.	22.	Tusī̃ mērī gall dā yakīn ēs karke nehī̃ karde paī bureāī tuhānū̃ piārī e.
23.	John, why didn't you send the book I gave you ?	23.	Phajjū, jehṛī kitāb maī̃ tenū̃ dittī, tū̃ ghallī kyū̃ nehī̃?
24.	Mary, what's the reason you are not doing your work well this week ?	24.	Marīā̃, ēs hafte tū̃ kamm caṇgī tarhā̃ nehī̃ kardī, kī wajhā e?
25.	Girls, learn your lessons well.	25.	Kuṛīyo, tusī̃ āpo apṇā sabak caṅgī tarhā̃ pakāo.

Root and Causal Forms.

1.	Is the work done ? I'll finish it to-day.	1.	Kamm mukk geā e? Ajj mukā deā̃gā.

2. This water is not warm. Have it heated.	2. Ēh pāṇī garm nehī̃, garm karāo.
3. Is the boy dead? Yes, the police killed him.	3. Muṇḍā mar geā e? Āhō, puls jō māreā.
4. The Government will put them to death.	4. Sarkār ohnā̃ nū̃ marwāē-gī.
5. Has Mr.—— had the plants planted?	5. Sāhb būṭe luāe?
6. They are not all planted yet, the gardener is planting them now.	6. Aje sāre nehī̃ lagge, mālī lāndā e peā.
7. Have you broken the dish? Sir, it just broke accidentally.	7. Bhāṇḍā trōṛ suṭṭeā ī? Janāb, aīwẽ ṭuṭṭ geā.
8. What's the price of wheat? Did you bring it?	8. Kaṇak kis tarhā̃ āī? Tū̃ āndī sī?
9. Yes, Mr.—— ordered it. Rs. 3 for 82 lbs.	9. Āhō, sāhb aṇwāī, trai rupayye maṇ pakkā.
10. Did you hear this? Tell it, then I'll be sure.	10. Ēh gall tusā̃ suṇī? Suṇ-āo, tā̃ jāṇīye.
11. Put the mare out of the field at once.	11. Ghōṛī huṇe paiḷīō̃ kaḍḍh, whaī.
12. She'll go out, sir. If not, I'll put her out.	12. Nikaḷ jāegī, janāb, nehī̃ te maī huṇe kaḍḍh chaḍḍā̃gā.
13. Is this my chair you are making?	13. Ēh merī kursī baṇānde o pae?
14. Yours is not made yet.	14. Aje tuhāḍḍī nehī̃ baṇī.
15. Very well, I'll get some one else to make it.	15. Caṅgā! Maī hōr kise kōḷō̃ baṇwā̃gā.
16. Has the baby been fed yet? Its mother was feeding it then.	16. Bacce duddh pī leā? Mā̃ odō̃ ohnū̃ piāndī sī paī.
17. Can the village be seen here? Yes, come here and see it.	17. Piṇḍ ētthō̃ dissdā e? Āhō, ure āṇke wēk-kho.
18. I can't see it. Can't you?	18. Menū̃ nehī̃ labbhdā,

I'll show you.	halā! tuhānū̃ wikh̲ā dēnnā wā̃.
19. Has this been known since yesterday? Yes, I found it out the day before. Come along, I'll show you.	19. Ēh kall thō̃ malūm e? Āhō, sag̲ō̃ maĩ parsō̃ malūm kītā sī. Calo, tuhānū̃ dass dēnnā wā̃.
20. Sold your horse? Not yet. I'll sell him to-day.	20. Ghōṛā wik geā? Aje wikeā tā̃ nehī̃. Ajj wēcā̃gā.
21. What do they call this boy?	21. Ēh muṇḍā kī sadāndā e?
22. His mother calls him Hassu.	22. Mā̃ ohnū̃ Hassū karke saddī e.
23. Call Saddhu, brother.	23. Saddhū nū̃ sadd, bhāī.

Lesson XV.	*Pandhrwā̃ Sabak.*
When the nobleman, whose son was sick in Capernaum, heard that Jesus had come again to Cana, where the water was made wine, he went to the Lord and besought him, saying, My son is at the point of death. Come and heal him.	Jis raīs dā puttar Kafarnahūm wicc bamār sī, jadō̃ ohnū̃ k̲h̲abar hoī paī Yesū Kānā nū̃ muṛ āeā we, jitthe pāṇī mai baṇ geā sī, K̲h̲udāwand kōḷ jākē ohde tarlē kītē paī Mērā puttar marnwāḷā e, āṇke ohnū̃ wall kar.

Derived Sentences.

1. What did the nobleman do? He besought the Lord to come to Capernaum.	1. Raīs kī kītā? Ōs K̲h̲udāwand agge tarlē kīte paī Kafarnahūm nū̃ ā.
2. Why did he ask him to go to Capernaum? Because his son was sick.	2. Kafarnahūm nū̃ jāṇ wāste kyū̃ ākheā? Ohdā puttar jō bamār sī.
3. How ill was he? He was dying.	3. Kēḍḍā bamār sī? Ōh tā̃ marnwāḷā sī.

4. How did the nobleman know that Jesus could [will be able to] heal his son?	4. Ōs raīs nū̃ kis tarhā̃ patā sī paī Yesū mēre puttar nū̃ wall kar sakēgā?
5. Because the Lord had made the water into wine.	5. Khudāwand pāṇī nū̃ mai baṇāeā sī.
6. Did the Lord Jesus go? He did not.	6. Khudāwand Yesū geā ke nehī̃? Nehī̃ geā.
7. Why didn't he go? He did not need to, for he healed him without going.	7. Kyū̃ nehī̃ geā? Kōī lōṛ nehī̃ sī, bin geā̃ ohnū̃ wall kītā.
8. How could he do so great a work? Because it was in his authority.	8. Ēḍḍā kamm kis tarhā̃ hōeā? Kyū̃jō ohde wass wicc sī.
9. Did the boy get well? Well, it was with this idea that the father went away.	9. Ōh muṇḍā tagṛā hōeā? Khair, ēs yakīn nāḷ peō caleā geā.
10. But did he or not? We'll see in the next lesson.	10. Par hoeā ke nā hoeā? Agle sabak wicc wēkhā̃gē.
11. The Gospel will be proclaimed over the whole world and many people will accept it.	11. Injīl sārī dhartī te suṇāī jāēgī te bauht lōk kabūlaṇge.
12. The story of Christ will be told to every man, and before Him every one shall bow the knee.	12. Masīh dī khabar sabbh kise nū̃ dittī jāēgī, te sāre ohde agge gōḍē niwāṇgē.
13. To-morrow, by noon, said the prophet, bread shall sell cheap.	13. Nabī ākheā bhāḷke dopaihr tōṛī, rōṭī sawallī wikēgī.
14. Some woman said, I'll get him to make a box of wood.	14. Kise ākheā, Maī̃ ohde kōḷō̃ lakkaṛ dā bakas baṇwāā̃gī.

15.	I will beg of him that he come and heal my son.	15.	Maĩ ohde agge arz karā̃gā pai āwe te mēre puttar nū̃ tagṛeā̃ karē.
16.	When the teacher, whose girl was ill, heard that she was dying, he ran for a fit physician.	16.	Jis ustād dī kuṛī māndī sī, jadõ suṇeā pai mērī kuṛī marnwāḷī e, ōh kise laik hakīm kōḷ bhajj geā.
17.	The physician said, she'll be well by to-morrow.	17.	Hakīm ākkhaṇ laggā, Bhaḷke tōṛī rāzī hōwēgī.
18.	I had this house built last year.	18.	Ēh ghar maĩ par baṇwāeā sī.
19.	I sent him to go and get some money from that sick man.	19.	Maĩ ohnū̃ ghalleā pai jākē ōs mānde kōḷõ rupae maṅg leāwe.
20.	Master sent the horse to the stable by the hand of the groom.	20.	Sāhb sahīs dī hatthī ghōṛe nū̃ tawēle ghall dittā.
21.	They told us to come down from the roof and go to the city and take that sick man to the hospital.	21.	Ohnā̃ sānū̃ ākheā kōṭheõ utarke te shahr jāke ōs bamār nū̃ haspatāḷ lai jāo.
22.	Why did you give us again to-day the very bread that made us so sick yesterday.	22.	Jis rōṭī thõ asī̃ kall ēḍḍe bamār hoe sā̃, ōhoī sānū̃ ajj phēr kāhnū̃ khuāī ?
23.	The teacher sent the boy who was ill to his father.	23.	Jehṛā muṇḍā māndā sī munshī ohnū̃ peō kōḷ ghalleā.
24.	I have to go to the city, for the cook's son is ill, and I am going to see him.	24.	Maĩ shahr jāṇā e, khā̃sāmē̃ dā puttar bamār e te maĩ wēkkhaṇ calleā wā̃.
25.	You'll have to give a rupee for that book.	25.	Ōs kitāb badle ikk rupayyā dēṇā pawīgā.
26.	Carpenter, I will get you	26.	Mistrīā, maĩ tēre pāsõ

to make me two chairs and three tables. — dō kursīā̃ te trai mēz baṇwāā̃gā.

27. When we hear with care, we also speak correctly. — 27. Jadō̃ asī dhiān nāḷ suṇṇe ā̃, tā̃ ṭhīk ṭhīk bōlne bī ā̃.

28. Hence whoever wishes to speak Panjabi should listen carefully to the speech of the people. — 28. Ēs karke jehṛā Panjābī bōlṇī cāhe, ōh lōkā̃ dīā̃ gallā̃ dhiān nāḷ suṇe karē.

Exercises in **miḷṇā** and **laggṇā**.

1. Where did you get this book? — 1. Ēh kitāb tuhānū̃ kitthō̃ miḷī?
2. I got it from the Sardar's shop. — 2. Sardār dī haṭṭīō̃ miḷ gaī.
3. What did you pay for the mare? — 3. Ghōṛī kinnē nū̃ leī?
4. I got her for a hundred rupees. — 4. Ōh sau rupae tō̃ miḷī.
5. Our cow won't give milk to day. — 5. Sāḍḍī gā̃ ajj miḷdī nehī.
6. Introduce me to the master. — 6. Mērā Sāhb nāḷ mēḷ karāo.
7. He is not at home. Did you not meet him on the road? — 7. Sāhb ghar nehī̃. Tuhānū̃ wāṭe nehī̃ miḷē?
8. Are the boys studying Urdu? Yes, the Government has it taught. — 8. Muṇḍe Uṛdū paṛhde nē̃? Āhō, sarkār paṛhāndī e.
9. The teacher teaches them daily. — 9. Munshī ohnā̃ nū̃ rōz dihāṛī paṛhāndā e.
10. You do not understand what I am saying. — 10. Tusī̃ mērī gall nehī̃ samjhde o.
11. Please explain it to me. — 11. Zarā samjhā chaḍḍeā je.
12. I was about to sit down there. — 12. Maĩ ōtthe baihṇ lag̱ā sā̃.

13. The girl had just begun to bake the bread.	13. Kuṛī ōs wēḷē rōṭī pakāṇ laggī sī.
14. Have they begun to cook the meal?	14. Rōṭī aje pakāṇ lage nẽ?
15. The mother had begun to make Gujri get the supper.	15. Mā̃ Gujrī kōḷõ shām wēḷe rōṭī pakwāṇ lagī sī.
16. The boy was nearly dead.	16. Muṇḍā marn laggā sī.
17. The boys had begun to beat the dog.	17. Muṇḍe kutte nū̃ mārn lagge sāṇ.
18. The gentleman had determined to have his dog killed.	18. Sāhb apṇe kutte nū̃ marwāṇ lagge sāṇ.
19. The capatis had begun to be prepared then.	19. Ōs wēḷe rōṭīā̃ teār hōṇ laggīā̃ sāṇ.
20. The women had begun to get the meal ready then.	20. Zanānīā̃ ōs wēḷe rōṭī teār karn lagīā̃ sāṇ.
21. The mistress of the homes was having the meal got ready.	21. Gharwāḷī ōs wēḷe rōṭī teār karān laggī sī.
22. The girls had begun work.	22. Kuṛīā̃ kamm karn laggīā̃ sāṇ.
23. Mother had begun to set the girls to work.	23. Bēbbe kuṛīā̃ kōḷõ kamm karāṇ lagī sī.

Lesson XVI.

When the nobleman was going down his servants met him and said, Your son is living, wherefore he asked them, What hour was it when he began to get better, and when they told him the seventh hour, he knew that it was the very hour in which Jesus said to him, Thy son liveth, so he and all his house believed.

Sōhḷwā̃ Sabak.

Jad raīs caleā jāndā sī, ohde naukar ohnū̃ miḷke ākkhaṇ lagge, Tuhāḍḍā puttar jiūndā e, ēs karke raīs ohnā̃ kōḷõ pucchaṇ laggā, Ōh kehṛā wēḷā sī jad ōh wall hōṇ laggā, te jadõ ohnā̃ satwī̃ ghaṛī dassī, ōs jāttā paī ōhoī ghaṛī e jihde wicc Yesū ākheā, Tērā puttar jiūndā e, sō ōh āp

te ohdā sārā ṭabbar imān leāe.

DERIVED SENTENCES.

1. Who met the nobleman? His servants.	1. Raīs nū̃ kauṇ miḷ pae? Ohde naukar.
2. Where did they meet him? On the way to Capernaum.	2. Kitthe miḷ pae? Kafarnahūm de rāh wicc.
3. Why had they come to meet (escort) him?	3. Ohnū̃ aggō̃ laiṇ wāste kyū̃ āe sāṇ?
4. To give the good news that his son was well.	4. Ēh khushī dī khabar dēṇ wāste paī puttar wall e.
5. What was it he asked them?	5. Ōs ohnā̃ kōḷō̃ kī kujjh puccheā?
6. What time did he begin to get better?	6. Kehṛē wēḷē wall hōṇ laggā?
7. What hour did they say? The seventh.	7. Ohnā̃ kehṛī ghaṛī dassī? Satwī̃ ghaṛī.
8. What was wonderful in this?	8. Ehde wicc kī acarj gall hoī?
9. It was the seventh hour when Jesus sent him away.	9. Satwī̃ ghaṛī sī jadō̃ Yesū ohnū̃ ṭōreā.
10. What effect did this have on the nobleman?	10. Ēs gall dā raīs te kī asr hoeā?
11. He knew that it was by the power of Christ that his son was healed.	11. Ōs jāṇ leā paī Masīh dī tākat nāḷ mērā puttar wall hōeā.
12. What effect did it have on the family?	12. Ṭabbar te kī asr hōeā?
13. They all believed.	13. Sāre de sāre imān leāe.
14. Should one believe on the Lord Jesus Christ?	14. Khudāwand Yesū Masīh te imān leauṇā cāhīdā e?
15. Yes, for there is no other	15. Āhō, dhartī utte hōr kōī

name given on earth able to save.	nā̃ nehī̃ dasseā geā jihdī rāhī̃ asī̃ najāt pāīye.
16. Because from his word and works it is evident that only Christ is able to do this.	16. Ēs karke paī ohdī kalām te karāmātā̃ tō̃ malūm hondā e paī nirā Masīh ēs kamm jōgā e.
17. Are there no other prophets sent from God?	17. Khudā dā ghalleā hoeā kōī hōr nabī nehī̃?
18. Other prophets have indeed been sent, yet it was not their work to give salvation, but rather to bear witness to the Saviour, Christ.	18. Ghalle hoe te hōr nabī bī haiṇ nē̃, par ohnā̃ dā kamm najāt dēṇī nehī̃ sī, sagō̃ najāt dēṇwāḷe Masīh dī agwāhī dēṇī.
19. What does Christ himself say about this?	19. Masīh āpī ēs gall dī bābat kī āhndā e?
20. No one can come to God save by me.	20. Paī mērē bājhō̃ kōī Khudā kōḷ jā nehī̃ sakdā.
21. Did not the prophets work miracles?	21. Nabīā̃ karāmātā̃ nehī̃ kītīā̃?
22. Of course, and these very miracles are God's seal on them that they are true.	22. Askar kītīā̃ sāṇ, te īhōī karāmātā̃ Khudā wallō̃ ohnā̃ laī sanad nē̃ paī ōh sacce nē̃.
23. Is their testimony to be found anywhere?	23. Ohnā̃ dī gawāhī kitale likhī hōī e?
24. Yes, in the Law, the Psalms and the books of the prophets this is the testimony, that there is but one Saviour and that Christ is he.	24. Āhō, Taurāt, Zabūr te nabīā̃ dīā̃ kitābā̃ wicc gawāhī īhoī e, paī najāt dēṇwāḷā ikkoī e te ōh Masīh e.
25. How may we get salvation?	25. Najāt sānū̃ kīkū̃ miḷdī e?
26. People say do good works and get it.	26. Lōk askar āhnde nē̃, nēk kamm karīye, tā̃ miḷēgī.

27. Can a sinful man do good works?	27. Pāpī bandā nēk kamm kar sakdā e?
28. The Gospel says believe on the beloved Son of God, whom he sent, then shall salvation be obtained.	28. Injīl āhndī e, Khudā de piāre te ghalle hoe Puttar te imān leāwīye, tā̃ najāt miḷēgī.
29. When you meet the father, say to him, Your son is living.	29. Jadō̃ ohde peō nū̃ miḷo, tā̃ īhōī gall ākhō, Tuhāḍḍā puttar jiūn-dā e.
30. The father met them at sunset.	30. Din ḍubbdeā̃ peō ohnā̃ nū̃ miḷ peā.
31. When the servants knew that it was the seventh hour when Christ said, Thy son liveth, then they also realised that the boy was made well by the power of the Messiah.	31. Jadō̃ naukarā̃ nū̃ malūm hoeā paī Masīh satwī̃ gharī ākheā, Tērā puttar jiūndā e, tā̃ ohnā̃ nū̃ bī patā laggā paī muṇḍā Masīh dī taufīk nāḷ wall hoeā.
32. As people hear, so they speak, hence the teacher should speak correct Panjabi and the pupil himself will hear and speak correctly.	32. Jis tarhā̃ lōk suṇde nẽ osē tarhā̃ bōlde bī nẽ, ēs karke munshī ṭhīk ṭhīk Panjābī bōlē, te shagird suṇke āpe ṭhīk bōlēgā.

Idiomatic use of **auṇā**, **calṇā** and **jāṇā** with **laggṇa** and **karnā**.

I was going.	**Maĩ lagā jāndā sā̃.**
You were coming.	**Tū̃ lagā aundā saĩ.**
He is going.	**Ōh laga jāndā e.**
She is coming.	**Ōh lagī aundī e.**
I (f.) am coming.	**Maĩ lagī aunnī ā̃.**
I was going.	**Maĩ caleā jāndā sā̃.**
He was going.	**Ōh caleā jāndā sī.**
(Habitually) come here, my boy.	**Sāḍḍē wall āweā kar, puttar.**

Come here, my boy.	**Mērē wall ā, puttar.**
Always draw water from this well, never from that.	**Ōs khūhō̃ nā, ēs khūhō̃ pāṇī bhareā kar.**
Draw water from this little well, waterman.	**Ës khūhīō̃ pāṇī bhar, māshkīā.**
Never sit with them, my girl.	**Ohnā̃ nāḷ nā bawheā kar, kuṛīye.**
Sit here, my boy.	**Ëtthe bauh, muṇḍeā.**
Give me that water.	**Ōh pāṇī menū̃ dēh.**
Always give us this water.	**Īhō pāṇī sānū̃ deā kar.**
Drink some milk, brother.	**Duddh pīō, bhāī.**
Don't drink tea, drink milk.	**Cāh nā pīweā kar, duddh pīweā kar.**
Don't go to the city.	**Shahr nā jāh.**
Never go there.	**Ōtthe nā jāweā kar.**
Always ask me.	**Mērē kōḷō̃ puccheā kar.**
Never do that, my boy.	**Ëh kamm nā kareā kar, puttar.**
Look at me, my boy.	**Mērē wallō̃ wēkheā kar, muṇḍeā.**
Tell the truth.	**Sacc dasso.**
Always tell the truth.	**Sacc sacc dasseā karō.**
Always call him "munshi ji"	**Ohnū̃ munshī jī karke saddeā karo.**
Make me a good chair, carpenter.	**Mērē wāste caṅgī kursī baṇāo, mistrī jī.**
Always make good chairs, brethren.	**Caṅgīā̃ kursīā̃ baṇāweā karo, bhāīo.**

Lesson XVII.	*Satāhrwā̃ Sabak.*
When the disciples saw a man blind from birth, they asked the Lord, who did sin, this man or his parents, that he was born blind?	**Jadō̃ cēleā̃ ikk jamāndhrū annhe nū̃ wēkheā, ohnā̃ <u>Kh</u>udāwand Masīh kōḷō puccheā, Ustād jī, kis pāp kītā, ēs yā ēsde māpeā̃, paī ēh annhā jammeā.**

DERIVED SENTENCES.

1. Whom did the disciples see ?	1. Cēleā̃ kis nū̃ ḍiṭṭhā.
2. They saw a man blind from birth.	2. Ikkī jamāndhrū annhe nū̃ ḍiṭṭho ne.
3. What was he doing ?	3. Ōh kī kardā sī ?
4. He sat and begged.	4. Ōh baihke maṅgdā hondā sī.
5. Since when was he blind ? From birth.	5. Kadõk dā annhā sī ? Jamāndhrū.
6. What question arose in the disciples' hearts ?	6. Cēleā̃ de dil wicc kī suwāl uṭṭheā ?
7. Perhaps he sinned before birth.	7. Khaure, ēs jammaṇ thõ paihlā̃ kōī pāp kītā.
8. Did they believe in transmigration of souls ?	8. Ōh awāgauṇ nū̃ mannde sāṇ.
9. No, but as it is written that Esau and Jacob strove before birth, the thought came that this man must have done something.	9. Nehī̃, par jis tarhā̃ likkheā hoeā e paī Esāū te Yakūb, jammaṇ tõ paihlā̃, laṛde sāṇ, ēh khiāl āeā paī ēs wī kujjh kītā hōwēdā.
10. What did the Lord say ?	10. Khudāwand ohnā̃ nū̃ kī ākheā ?
11. Neither did this man sin, nor his parents, but that the works of God may be made manifest has this happened.	11. Nā ēs pāp kītā nā ehde mā bāp, par Khudā de kamm zāhr karn wāste ēh gall hoī e.
12. Does sickness come from sin ?	12. Bamārī pāp thõ hondī e ke nehī̃ ?
13. It is indeed the final cause, but not always our own sin.	13. Asl gall te īhoī e, par hamēshā sāḍḍē apṇe pāp thõ nehī̃.
14. Is death from sin ?	14. Marnā bī pāp de sababbõ e ?

15. It is. It is written, The wages of sin is death.	**15. Hai ī. Likheā hoeā e, Gunāh dī majūrī maut e.**
16. What is sin ?	**16. Pāp kī e ?**
17. To go contrary to the will of God is sin ?	**17. Khudā dī marzī de uḷṭ calṇā pāp e.**
18. Are all men sinners or not ?	**18. Sāre bande pāpī nẽ ke nehī̃ ?**
19. Who is there that isn't ? All are sinners and have come short of the glory of God.	**19. Kauṇ khālī e ? Sāre pāpī nẽ te Khudā de jalāl thõ raih gae nẽ.**
20. How were God's works revealed in this blind man.	**20. Ěs annhe wicc Khudā de kamm kīkū̃ zāhr hoe ?**
21. By his being healed.	**21. Ohde wall hõṇ tõ.**
22. Who healed him ?	**22. Ohnū̃ kis wall kītā ?**
23. The Lord Jesus Christ did.	**23. Khudāwand Yesū Masīh.**
24. Why did he ?	**24. Kyū̃ wall kītā ?**
25. For the praise of God.	**25. Khudā dī waḍeāī wāste.**
26. Did you ever see any one born blind ?	**26. Kade tusā̃ koī jamān-dhrū annhā ḍiṭṭhā e ?**
27. I have seen many blind people, but few blind from birth.	**27. Annhe bauht wēkhe, par jamāndhrū annhe ghaṭṭ ḍiṭṭhe nẽ.**
28. Are there many boys and girls blind in the west ?	**28. Wilait wicc munḍe kuṛīā̃ bauht annhe honde nẽ ?**
29. Now and then there's one.	**29. Ṭāwẽ, ṭāwẽ.**
30. There are lots of blind folk in the Panjab. What's the reason ?	**30. Panjāb wicc annhe bauht honde nẽ. Ki sa-babb e ?**
31. There is so much careless-ness about diseases of the eyes.	**31. Akkhīā̃ dīā̃ bamārīā̃ tõ bē-parwāhī bauht e.**
32. If you have sore eyes, what do you do in Europe ?	**32. Akkhīā̃ ā jāṇ, tā̃ tusī̃ Wil-ait wicc kī karde o ?**

33. We put in medicine, keep the eyes clean, and if they are very sore, then for days or weeks we stay in a dark room. What do people here do?	33. Asĩ kōī dawā dārū pānne ā̃, akkhīā̃ sāf rakkhne ā̃, te jē bauht dukkhdīā̃ hōṇ, tā̃ kaī din hanēre kamre wicc raihnne ā̃. Ĕtthe tusĩ kī karde o?
34. We? Oh, we don't do anything for two or three weeks, if then relief does not come, we do whatever people say. The last remedy is to bring some charm from the priests. If it is decreed, then they get well.	34. Asĩ? Khair, dō cār hafte kujjh bī nehĩ karde, magarõ aman nā āwē tā̃ jō kujjh lōk dassde nē̃ sohī karne ā̃. Chēkaṛlā ilāj te kise paṇḍit malwāṇe kōḷõ kōī dhāgā tawīt leaunne ā̃. Kismat hōwe tā̃ khair hō jāndī e.
35. It would be well to insist on cleanliness, like the foreigners, do you not think?	35. Wilait de dastūr wāṅgū̃ safāī rakkhṇī caṅgī hōwēgī ke nehĩ?
36. Oh, that's all right, but one can't fight with fate, is a saying of our Panjab.	36. Khair, māṛī te nehĩ, par kismat nāḷ laṛeā nehĩ jāndā, Ĕh sāḍḍe Panjāb dā akhāṇ e.
37. If I begin to read, I make many mistakes. What's the reason?	37. Jad paṛhn laggnā̃ tā̃ galtīā̃ bauht hundīā̃ nē̃. Kī wajhā e?
38. You don't know the language and your tongue does not run smoothly. Have patience. It will run some day.	38. Zarūr. Bōlī jō aje nehĩ aundī, te zabān bī nehĩ ṭurdī. Haũsalā rakkho, ṭur pawēgī.

Interrogatives and Past Transitives.

Who did this?	Ĕh kamm kis kītā?
I did it, sir.	Janāb, maĩ kītā.

You did it ?	Tũ kītā ?
Yes sir, Shana and I together did it.	Āhō, janāb, maĩ te Shāhṇē raḷke kītā.
Yes, you boys did it. I thought it was done by boys.	Hã tusã ī kītā. Maĩ ākheā wī si muṇḍeã ēh kamm kītā.
Who did that ? Did those boys and girls ?	Ōh kamm kinhã kītā ? Ohnã muṇḍeã kuṛīã kītā ?
No, this boy did it.	Nehĩ, ese muṇḍe kītā.
Who gave you my book ?	Mērī kitāb tenũ kis dittī ?
Your boy gave it to me.	Tuhāḍḍe muṇḍe menũ dittī ?
Who beat my boy ?	Mērē muṇḍe nũ kinhã māreā ?
The people of that village beat him.	Ōs piṇḍ deã lōkã māreā.
Who gave you the pice ?	Kis tuhānũ paise dittē ?
My mother gave me two pice.	Mērī mã dō paise dittē.
Who gave our books to the boys.	Sāḍḍīã kitābã muṇḍeã nũ kis dittīã ?
The teacher did.	Munshī dittīã.
Who gave you the two horses ?	Ēh dōwe ghōṛe tuhānũ kinhã dittē ?
The Government gave one, and my brother the other.	Ikk sarkār dittā, te ikk mēre bhrā dittā.

Lesson XVIII.	*Athāhrwã Sabak.*
While it is day, I must work the works of him that sent me, for the night cometh in which no man can work. While I am in the world, I am the light of the world.	Jad tāĩ din e zarūr e pai maĩ apṇe Ghallaṇwāḷe de kamm karã, rāt aundī e jad kōī kamm kar nehĩ sakdā. Jad tīkar maĩ jagat wicc ã maĩ jagat dā cānnaṇ ã.

DERIVED SENTENCES.

1. What is the light of this world ?	1. Ēs jagat dā cānnaṇ kī e ?
2. The sun is the light of this world.	2. Ēs jagat dā cānnaṇ diũh e.

3. What did the Lord say of himself?	3. Khudāwand apṇe hakk wicc kī ākheā?
4. I am the light of the world.	4. Ōs ākheā, maĩ jag at dā cānnaṇ ā̃.
5. What sort of a light is he?	5. Ōh kis tarhā̃ dā cānnaṇ e.
6. The light of the hearts of men.	6. Bandeā̃ deā̃ dilā̃ dā.
7. Do all men like the light?	7. Sāre bandeā̃ nū̃ cānnaṇ caṅgā laggdā e.
8. No, thieves, robbers, murderers, adulterers, all desire the darkness.	8. Nehī̃ jī, cōr, dhāṛwī, khūnī, zanāhī, sabbh hanērā cāhnde nē̃.
9. What did Christ say of such?	9. Ajeheā̃ bābat Masīh kī ākheā?
10. He said that these people prefer darkness to light.	10. Ōs ākheā, Ēh lōk hanēre nū̃ cānnaṇ nāḷō̃ waddh piār karde nē̃.
11. What is the reason of this?	11. Ēs gall dī kī wajhā e?
12. Because their works are evil.	12. Ohnā̃ de kamm bure jō hoe.
13. What sort of people desire the light?	13. Kehojehe lōk cānnaṇ cāhnde nē̃?
14. Those whose works are good.	14. Jihnā̃ de kamm nēk nē̃.
15. When do men work?	15. Bande kadō̃ kamm karde nē̃?
16. They work while it is day.	16. Din hondeā̃ kamm karde nē̃.
17. Does no one work at night?	17. Rātī̃ kamm kōī nehī̃ kardā?
18. Yes, but still they need light.	18. Āhō, par tad bī Ohnā̃ nū̃ cānnaṇ dī lōṛ tā̃ hai ī.
19. What do you use at night for light?	19. Tusī̃ rāt de wēḷe cānnaṇ wāste kī wartde ho?

20. We use lamps.	20. Asī̃ battīā̃ wartne ā̃.
21. What do they use in Europe?	21. Wilait wicc kī wartde nẽ?
22. Oil, gas and electric lights.	22. Tēl, gais te bijlī dīā̃ battīā̃.
23. In the Panjab some burn mustard oil, some paraffin; gas and electricity are used only in the cities.	23. Panjāb wicc koī kauṛā tēl bāḷdā e, kōī miṭṭī dā tel; gais, bijlī khāss shahrā̃ wicc hondī e.
24. Get your pens and ink and do a little dictation, boys.	24. Kalmā̃ duātā̃ laike thōṛī bauht ibārat likkhō, muṇḍeo.
25. Do not hold the pen that way, my son, you ought to hold it thus.	25. Ōs tarhā̃ kalam nā phaṛ, puttar, ēs tarhā̃ phaṛnī cāhīdī e.
26. Do not speak so slowly, speak faster.	26. Ēḍḍī hauḷī hauḷī nā bōleā karo, chētī chētī bōleā karo.
27. We work while it is day.	27. Jad tāī̃ diūh e, asī̃ kamm karne ā̃.
28 Do your work quickly, for the night is coming and you will not be able to work.	28. Āpō apṇā kamm chētī karo, rāt aundī e te tusī̃ kamm nā kar sakoge.
29. What did Christ mean by this "night"?	29. Ēs rāt thõ Masīh dī kī murād sī?
30. This night means death.	30. Ēs rāt thõ maut murād sī.
31. How long does the night last?	31. Rāt kinnī lammī hondī e.
32. In summer six or seven hours, and in winter, twelve or fourteen.	32. Garmī wicc chē satt ghaiṇṭe, te siāḷ wicc bārā̃ caudā̃ ghaiṇṭe hondī e.
33. Why does the night pass away?	33. Rāt mukkdī kyū̃ e?
34. Because the sun comes out?	34. Din nikaḷ aundā e.

35. When will the night of death pass?	35. Maut dī jō rāt e, ōh kad mukkēgī?
36. When our sun, the Lord Jesus, returns.	36. Jad sāḍḍā cānnaṇ, Khudāwand Masīh muṛ āwēgā?
37. When will he come?	37. Ōh kadõ āwedā?
38. No one knows exactly.	38. Ēs gall dā ṭhīk patā kōī nehī̃.

NECESSITY, ADVISABILITY, ABILITY.

I must go.	Mērā jāṇā zarūr e, or zarūr e paī maī̃ jā̃.
You must come.	Tērā auṇā zarūr e, zarūr e paī tū̃ āwē̃.
He must write.	Ohdā likkhṇā zarūr e, ōh zarūr likkhē.
The girl must go out.	Kuṛī dā nikaḷṇā zarūr e, kuṛī zarūr nikḷe. [nē̃.
We must send him the horses.	Ohde kōḷ ghōṛe ghallṇē zarūr
You must tell him to come here.	Tusā̃ zarūr ohnū̃ ākhṇā paī ētthe āwē.
They must go there.	Ohnā̃ dā ōtthe jāṇā zarūr e.
You must talk Panjabi.	Panjābī bōlṇī zarūr je.
It is necessary that Panjabi be spoken.	Zarūr e paī Panjābī bolī jāe.
The munshi ought to teach well.	Cāhīdā e paī munshī caṅgī tarhā̃ paṛhāe.
People ought to praise the Lord.	Cāhīdā e paī lōkī Rabb dī waḍeāī karn.
The pupils must learn from the teacher.	Shagird zarūr ustād kōḷõ sikkhaṇ.
The boys must learn from the teacher.	Zarūr e paī muṇḍe munshī kōḷõ sikkhaṇ.
I can write a letter.	Maī̃ ciṭṭhī likkh saknā wā̃.
Can you write Gurmukkhi.	Tū̃ Gurmukkhī likkh saknā ē̃?
No, he can write Gurmukkhi.	Nehī̃, ōh Gurmukkhī likkh sakdā we.

We can write English.
Can you speak Panjabi?
Those women can speak Panjabi.

Asī̃ Aṅgrēzī likkh sakne ā̃.
Tusī̃ Panjābī bōl sakde o?
Ōh zanānīā̃ Panjābī bōl sakdīā̃ nē̃.

Lesson XIX.

When the neighbours of the blind man asked him how his eyes were opened, he answered, The man who is called Jesus made clay and put it on my eyes and said, Go to Siloam and wash, so I went and washed and, having received my sight, returned.

Unnīhwā̃ Sabak.

Jadō̃ annhe de āhṇḍ gawāhṇḍ dē pucchaṇ laggē paī tērīā̃ akkhīā̃ kis tarhā̃ khulīā̃, ōs jawāb dittā Jehṛā bandā Yesū sadāndā e, ōs miṭṭī guddhī te mērīā̃ akkhīā̃ te lēp karke menū̃ ākkheā, Jā te Siluām wicc nhā, ēs karke maī jāke nhā leā, te sujākhā hōke āeā.

DERIVED SENTENCES.

1. Where did the blind man go? To Siloam.
2. What was Siloam? A spring of water.
3. What is the meaning of Siloam? Sent.
4. What did he do there? He washed.
5. Why did he do this? He was told to.
6. What advantage came from obedience? He received sight.
7. Why did not the Lord heal him at once?
8. Because he wished to see his faith.

1. Annhā kitthe geā? Siluām geā.
2. Siluām kī sī? Pāṇī dā ikk cishmā.
3. Siluām dā kī matlab e? Ghalleā hoeā.
4. Ōtthe jāke ōs kī kītā? Nhā leā.
5. Ēh kāhnū̃ kītā? Ohnū̃ hukm sī.
6. Ēs nū̃ gall mannaṇ dā kī fāidā hoeā? Sujākhā ho geā.
7. Khudāwand ose wēḷe ohnū̃ wall kyū̃ nā kītā?
8. Ēs karke paī ōh ohdā imān wēkhṇā cāhndā sī.

9. Did the blind man wish to see? That is why he went.	9. Ōh annhā sujākhā hōṇā cāhndā sī? Tad hī geā.
10. How did he anoint his eyes?	10. Kis tarhā̃ ohdīā̃ akkhīā̃ te lēp kītā.
11. He spit on the ground and mixed spittle and clay.	11. Jīmī̃ te thukkke, miṭṭī thukk nāḷ guddhī.
12. What day was it when he made clay?	12. Kehṛā wār sī jadō̃ Khu dāwand miṭṭī guddhī?
13. That was the holy day of the Jews, Sabbath they call it.	13. Ōs din Yahūdīā̃ dā pāk din sī—Sabbat ohnū̃ āhnde nē̃.
14. Were the people pleased or sorry at the healing of the blind man?	14. Annhe de wall hōṇ thō̃ lōkī rinj hoe yā̃ khush?
15. The Pharisees were very much displeased.	15. Farīsī tā̃ bauht rinj hoe.
16. Why were they displeased?	16. Kehṛī gallē rinj hoe?
17. According to their tradition, healing was work, and all work was forbidden on the Sabbath.	17. Ohnā̃ dī rawait wicc ilāj karnā kamm sī, te Sabbat nū̃ kamm karn dā hukm nehī̃ sī.
18. But this was a matter for great rejoicing, that one born blind had received his sight.	18. Par ēh baṛī khushī dī gall sī paī ikk jamāndhrū annhā sujākhā hoeā.
19. It was, indeed, but to go against custom is still more vexatious to the people.	19. Hai sī, par dastūrā̃ de uḷṭ calṇā lōkā̃ nū̃ waddh burā laggdā we.
20. Were people so bound to custom?	20. Ēḍḍe lōk dastūrā̃ dē mannaṇwāḷe sāṇ?
21. Were! They are still so here.	21. Sāṇ! Ētthe aje bī haiṇ nē̃.

22. Indeed! How can you say that?	22. Halā! Ēh gall tusī̃ kis tarhā̃ āhnde o?
23. Well, if a young man wants to become a Christian, then what do people say, and if he begins to go wrong what do they say?	23. Khair, kōī gabhrū Isā hōṇ lagge tā̃ lōkī kī ākkhaṇge, te kōī badī karn lagge, tā̃ kī ākkhaṇge?
24. Yes, he is giving up the customs of his forefathers.	24. Āhō, peōdādeā̃ dā dastūr jō chaḍḍaṇ laggā.
25. What is this boy's name? Phajju.	25. Ēs muṇḍe da kī nā we? Phajjū.
26. When the sun comes up, the dark night goes away.	26. Jad din nikaḷdā e tā̃ hanērī rāt calī jāndī e.
27. How was this box opened?	27. Ēh pēṭī kīkū̃ khul gaī?
28. The servants opened it?	28. Naukarā̃ khōl dittī.
29. Why? Madam made them open it.	29. Kyū̃? Mēmsāhb ohnā̃ pāsō̃ khulāī sī.
30. How was that door opened?	30. Ōh būhā kis tarhā̃ laih geā?
31. I took the key and opened it.	31. Maĩ kunjī laike lāh chaḍḍeā.
32. Why did you open it?	32. Lāheā kāh nū̃ sāī?
33. Because the master made me.	33. Sāhb jō mērē pāsō̃ luhāeā sī.
34. What do you do when you get up?	34. Waḍḍe wēḷe uṭṭhke tusī̃ kī karde honde o?
35. Wash my hands and face and put on my clothes.	35. Hatth mū̃h dhōke kapṛe pānnā wā̃.
36. What do you do with soiled clothes?	36. Maiḷe kapṛeā̃ nū̃ tusī̃ kī kardē honde o?
37. We get the washerman to wash them.	37. Asī̃ chīmbe pāsō̃ dhuwā lenne ā̃.

38. What do you give for washing?	38. Dhuāī kī dēnde honde o?
39. Eight annas or a rupee for good washing.	39. Dhēlī rupayyā caṅgī dhuāī wāste.
40. We also give something for starch, soap and soapnuts.	40. Kalaf, sabūn, rēṭheā̃ wāste bī thōṛā bāhḷā dēnne ā̃.

PASSIVES AND TRANSITIVES.

Open the door, my son.	Buhā lāh, puttar.
It is open, uncle (father).	Cāccā, latthā hoeā e.
Open your mouth, daughter.	Mū̃h khōl, dhīye.
Is the school opened?	Madarsā khul geā e?
The Mission will open it next year.	Mishan a͟gle sāl khōlēgī.
You people requested its opening.	Tusā̃ lokā̃ khōlaṇ laī arzī dittī.
Whose house is being built?	Kihdā ghar baṇda e peā?
It is yours (i.e. it is mine).	Hazūr dī daulat e.
Well, when did you begin to build?	Hacchā, kadō̃ baṇāṇ lagge o?
I began in June—no, July.	Maī laggā baṇāṇ hāṛ—nā, sacc e, sauṇ wicc.
How did this house fall down?	Ē̃h kōṭhā kīkaṇ ḍhaṭṭhā?
The rain must have knocked it down.	Mī̃h nāḷ ḍhai geā hōwēgā.
Not the rain, men threw it down.	Mī̃h nāḷ nehī̃—bandeā̃ ḍhā suṭṭeā.
How was your hand burnt?	Hatth kīkū̃ saṛ geā?
I was burning rags and the flame caught it.	Maī līrā̃ sāṛdā sā̃ peā, te lamb lag geī.
Has the fuel been burnt up?	Bāllaṇ baḷ geā e?
The wood is burnt up and now they are burning dried cow-dung.	Lakṛīā̃ baḷ gēīā̃ te huṇ gōhe bāḷde nē̃ pae.
Light the fire, bearer.	Agg bāḷ, baihreā.
It is burning, sir.	Baḷdī e paī, janāb.

Why is the sack here?	Bōrī ētthe kyũ e?
I put it there, my boy.	Maī rakkhī sī, puttar.
"Why?" The master made me.	"Kyũ?" Mālik mēre kōḷō̃ rakhāī sī.
I cannot kill the dog.	Kuttā mēre kōḷō̃ nehī̃ mārīdā.
I cannot go.	Methō̃ nehī̃ jāīdā.
You cannot do this work.	Tuhāthō̃ ēh kamm nehī̃ hondā.

Lesson XX.	*Wīhwā̃ Sabak.*
The Jews did not believe that the blind man had received his sight, until they called his parents and asked them; and they testified that he was their son and that he was born blind.	Yahūdīā̃ nũ yakīn nēhī̃ sī āeā paī Ēh annhā sujākhā hoeā, jicar ohde māpeā̃ nũ saddke nā puccheā, te ohnā̃ gawāhī dittī, Ēh sāḍḍā puttar e te ōh jamman hī thō̃ annhā sī.

DERIVED SENTENCES.

1. Why did the Jews not believe that the man had been born blind?	1. Yahūdīā̃ nũ yakīn kyũ nehī̃ āeā paī ēh annhā jammeā?
2. Because they saw that he had perfect sight.	2. Ēs karke paī ohdīā̃ akkhīā̃ bilkul ṭhīk sāṇ.
3. Did they make any investigation?	3. Ohnā̃ kōī takīkāt kītī?
4. Yes, they called his parents and asked them.	4. Āhō, ohde māpeā̃ nũ saddke puccheā.
5. Did they believe them?	5. Ohnā̃ nũ ohde mābāp dī gall dā yakīn āeā?
6. Yes, they could not contradict them.	6. Āhō, ohnā̃ dī gall kis tarhā̃ nā mannde.
7. Why did they not wish to believe this miracle?	7. Ēs karāmat dā yakīn karn wicc kī ohnā̃ nũ aukh sī?

8. Because they were hostile to Jesus.	8. Ōh Yesū de sakht wairī sāṇ.
9. Why were they so hostile to Him?	9. Ohde sakht wairī kyū̃ sāṇ?
10. Because he did not keep their tradition.	10. Ēs karkē paī ōh ohnā̃ dī rawait nū̃ nehī̃ sī manndā.
11. Why did the Lord not keep their tradition?	11. Khudāwand ohnā̃ dī rawait kyū̃ nehī̃ sī manndā?
12. Because it was contrary to God's law.	12. Ēs karke paī ōh rawait Khudā dī sharīat de khilāf sī.
13. Do men still put tradition above God's law?	13. Aje tīkar bande rawait nū̃ Khudā dī sharīat nāḷō̃ bauhtā mannde nẽ?
14. Often. Many a man gives tradition the first place and the law the second.	14. Zarūr. Bathēre bande rawait nū̃ paihlā̃ te sharīat nū̃ picche sōcde nẽ.
15. Thieves say, A man must live, and so we steal, although God says, Thou shalt not steal.	15. Cōr āhnde ne, Ḍhiḍḍh jō nāḷ laggā hoeā e, ēs karke cōṛī karne ā̃, bhāwẽ Khudā ākhdā e, Cōrī nā karnī.
16. Why do men believe things?	16. Gall katth dā yakīn kis tarhā̃ aundā e?
17. They hear from others and finally believe.	17. Dujjeā̃ de kōḷō̃ suṇ suṇke yakīn aundā e.
18. Do you believe things you have never seen?	18. Jehṛīā̃ gallā̃ tusā̃ kadī nehī̃ ḍiṭṭhīā̃, ohnā̃ dā yakīn aundā je?
19. Certainly. I never saw Ceylon. I believe that there is such a place.	19. Zarūr, bhāwẽ Laiṅkā kadī nehī̃ ḍiṭṭhī, ohdā yakīn hai paī Laiṅkā hai we.

20. Do we believe every thing that we see?	20. Jehṛī jehṛī gall wēkhne ã, ōsdā sānū̃ yakīn bī e?
21. No, not that either. Sometimes these jugglers make mangoes spring up before us and make rupees, still we do not believe that they really do so.	21. Ōh bī nehī̃. Kadī kadāī̃ eh madārī sāḍḍīā̃ akkhīā̃ agge amb ugānde nẽ, rūpayye paidā karde nẽ tā̃mī yakīn nehī̃ aundā pai es tarhā̃ hondā e.
22. Yes, that's right. If we are going to believe any one, we must know that the man is truthful and acquainted with the fact.	22. Āhō gall ṭhīk e, jis kise dā yakīn karnā hōwe zarūr e pai asī jāṇīye pai ōh saccā e te āpe gall dā wākif e.
23. So his parents knew well that this was their son and that he was born blind.	23. Te ese tarhā̃ ehde māpe khūb jāṇde sāṇ pai ēh sāḍḍā puttar e te annhā jammeā.
24. Did they know how his eyes were opened?	24. Ohnā̃ nū̃ patā hai sī pai ohdīā̃ akkhīā̃ kis tarhā̃ khullīā̃?
25. They did not know it themselves, but they believed it through hearing it from him again and again.	25. Ūñ te paṭā nehī̃ sī, par ohde kōḷõ suṇ suṇke yakīn ā geā.
26. Did they say they knew?	26. Ohnā̃ ākkheā. Sānū̃ patā e?
27. No, on the contrary they said, we do not know. Our son is of age. Ask him. He will tell you.	27. Nehī̃, sagõ ākkheā, Sānū̃ patā nehī̃. Puttar gabhrū e, ohde kōḷõ pucch lao, āpe jawāb dēgā.
28. Why did they say so? For fear?	28. Ēs tarhā̃ kāhnū̃ ākkheā? Ḍar de māre?

29. Yes, they said in their hearts. We fear they will put us out.	29. Āhō, Dil wicc āhnde sāṇ, Mate sānū̃ chēk chaḍḍaṇ.
30. When the witness of the parents was heard, they bore testimony to the fact that the man with sight was their son and that he had been born blind, and no one was able to contradict them.	30. Jad māpeā̃ dī gawāhī bhugtaṇ laggī ohnā̃ ākheā, ēh sujākhā sāḍḍā puttar e te jammeā sī annhā, te kōī ehde khilāf nā ākh sakeā.
31. The teacher who wishes to teach English well will himself speak well, and the Panjabi teacher will do the same.	31. Jehṛā ustād Aṅgrēzī caṅgī tarhā̃ parhāṇī cāhe, ōh āpe caṇgī Aṇgrēzī bōlēgā te Panjābī ustād bī ese tarhā̃ karēgā.

UNTIL, UP TO, ETC.

Do this until I come.	Jicar maĩ nā āwā̃, īhoī kareā karo.
Write away, boys, till the teacher comes.	Muṇḍeo, jicar ustād nā āwe, likhde raho.
The servant sat till the post came.	Jad tōṛī ḍāk nā āī, naukar baiṭhā rehā.
As long as money keeps coming in, do not leave.	Jadō̃ tīkar rupae aunde raihṇ ētthō̃ nā ṭur jāo.
We stayed till the people came.	Jad tāī̃ lōk nā āe asī̃ ōtthe rahe sā̃.
Whenever you get news from there, send me word.	Jad kade ōtthō̃ khabar āwe, sunehā ghalleā kar.
Whenever I go, I hear this.	Jad kade jānnā ā̃, īhoī suṇṇā̃.
Up till that time the boy said nothing.	Ōs wēḷe tāī̃ muṇḍe kujjh bī nā ākkheā.
The girl was there till I left.	Mēre auṇ tīkar kuṛī ōtthe sī.

They all sat by the mare till she died.	Ghōṛī de maran tīkar, sāre de sāre kōḷ baiṭhe rahe.
We shall stay here till you go to church.	Tuhā̄ḍḍe girje jāṇ tīkar asī̃ ētthe rāhā̃ge.
He had not come yesterday.	Kall nehī̃ sī āeā.
The people will come by the day after tomorrow.	Parsō̃ tāṛī lōk appaṛange.
He was well up to two or three days ago.	Parsō cauth tōṛī caṅgā bhalā sī.
I came thus far last year.	Agle sāl maī̃ ētthō̃ tāī̃ āeā.
How much will you be able to give?	Kitthō̃ tīkar dē sakōde.
From that day to this I watched for you.	Ōs din thō̃ laike ajj tīkar maī̃ tuhānū̃ uḍīkdā rehā.
You will go as far as the village, won't you?	Piṇḍ tīkar jāōge nā?
He went to the city with me.	Ōh shahr tīkar mēre nāḷ ṭureā.
He died yesterday.	Ōh kall mar geā.
He was beaten the day before yesterday.	Ōh parsō̃ māreā geā.
Some one had him beaten the day before that.	Ōh cauth marwāeā geā.

Lesson XXI.	*Ikkīhwā̃ Sabak.*
Though his parents said these things for fear of the Jews, the son did not fear, but said, This is a wonderful thing that you do not know whence this man is, and he hath opened my eyes. We know that God does not hear sinners, but he hears those who obey him.	Bhāwē̃ mābāp Yahūdiā̃ de ḍar deā̃ māreā̃ ēh gallā̃ ākkhīā̃, puttar nā ḍareā, sagō̃ ākkheā, Ēh tā̃ baṛī acarj gall e, pai tusā̃ lōkā̃ nū̃ patā nehī̃ pai ēh bandā kitthō̃ dā e, te ōs mērīā̃ akkhīā̃ khōl dittīā̃, Sānū̃ lōkā̃ nū̃ patā e pai <u>Kh</u>udā pāpīā̃ dī nehī̃ suṇdā, par jehṛā ohdā mannaṇwāḷā e, <u>Kh</u>udā ohdī suṇdā we.

DERIVED SENTENCES.

1. What did the parents say that showed they were afraid?	1. Māpeā̃ kī gall ākkhī, jis tõ malūm hoeā pāī ēh ḍarde nẽ?
2. They said, What do we know of the opening of his eyes? You ask him. He will tell you himself.	2. Ohnā̃ ākkheā, ohdīā̃ akkhīā̃ khullaṇ dā sānū̃ kī patā e? Ohde kōḷõ tusī̃ pucch lao. Āpī dassēga.
3. Why were they so afraid of the Jews?	3. Yahūdīā̃ kōḷõ ēḍḍe kyū̃ ḍarde sāṇ?
4. They had agreed that if any one should confess Jesus as the Messiah, he should be put out of fellowship.	4. Ohnā̃ ēkā kītā sī paī jehṛā Yesū nū̃ Masīh karke mannē, ōh jamāt wiccõ chēkeā jāwegā.
5. Was any one's mouth ever kept shut in the Panjab by such fear as this?	5. Ēs tarhā̃ de ḍar nāḷ, kade Panjāb wicc kise dā mū̃h band rēhā?
6. It is told of a teacher that his neighbours said to him, We'll shut you up in a room, if you don't give up becoming a Christian. So he never mentioned Christ's name again.	6. Kise munshī dī gall e, paī ohde āhnḍī gawāhnḍī ohnū̃ ākkhaṇ lagge, jē tū̃ Isāī hōṇõ nā muṛẽ, tenū̃ kōṭhe wicc band karā̃ge, phēr Masīh dā nā̃ hī nā leā.
7. What is the reason of this?	7. Ēh dā kī sababb e?
8. Christ himself says it is because men desire to be praised by men and not by God.	8. Masīh āpī āhndā e paī wajhā ēh we paī bande bandeā̃ kōḷõ waḍeāī cāhnde nẽ, te Khudā pāsõ nehī̃.
9. As the Pharisees said, If he confesses Christ we will cast him out, so	9. Jis tarhā̃ Farīsīā̃ ākkheā, jē ēh lōkā̃ agge Masīh nū̃ manne asī̃ ehnū̃

say Hindus and Moslems.	chēk deā̃ge, ese tarhā̃ Hindū Musalmān bī āhnde nẽ.
10. If the parents fear the Jews, they will not say anything.	10. Jē māpe Yahūdiā̃ kōḷõ ḍarde nẽ, tā̃ kujjh nā ākkhaṇge.
11. If his parents confess Christ, they will be cast out.	11. Jē ehde māpe Masīh nū̃ mannaṇ, tā̃ chik jāṇge.
12. People cast him out, because he confessed that Jesus was the Messiah.	12. Lōkā̃ ēs wāste annhe nū̃ chēkeā, pai ōs Yesū nū̃ manneā pai ōh Masīh e.
13. If fear of the people has filled this man's heart, he will not be able to bear true witness.	13. Jē ēs bande de dil wicc lōkā̃ dā ḍar baih geā e, ōh saccī gawāhī nehī̃ dē sakēgā.
14. If this man had not been blind, there would not have been this miracle	14. Jē ēh bandā annhā nā hondā, tā̃ ēh karāmāt nā hondī.
15. Through receiving sight, the blind man recognized that Jesus was the Saviour of the world.	15. Sujākhā hōṇ nāḷ ōs annhe jāṇ leā pai Yesū saccī muccī dunyā dā bacāṇwāḷā e.
16. The testimony of the soldiers about Christ is exactly right. No man ever spake like this man.	16. Masīh dī bābat sipāhiā̃ dī gawāhī baṛī ṭhīk e, pai ehde wāṅgū̃ kadē kise gall nehī̃ kītī.
17. It is evident that in the Panjab many persons are not able to confess Christ for fear of men.	17. Sāf malūm e, pai Panjāb wicc lōkā̃ de ḍar nāḷ bauht bande Masīh nū̃ nehī̃ mann sakde.
18. If this man's social privi-	18. Jē ehdā hukkā pāṇī

leges were taken away he would not fear.

band hōwe tā̃ wī nehī̃ ḍarēgā.

19. If he said this, he said it because the girl was afraid of her parents.

19. Jē ōs ēh gall ākkhī, tā̃ ēs karke ākkhī, paī kuṛī mābāp kōḷō̃ ḍardī e.

20. If they said this they ought to be cast out.

20. Jē ohnā̃ ēh gall ākkhī, tā̃ ohnā̃ nū̃ chēkṇā cāhīdā e.

21. If you are afraid of people, know that they fear you too.

21. Jē tusī̃ lōkā̃ kōḷō̃ ḍarde o tā̃ ēh jāṇō paī lōkī bī tuhāthō̃ ḍarde nẽ.

22. If these people say this, then you may know that they are blind.

22. Jē ēh lōk ēh gallā̃ āhnde nẽ, tā̃ ēh jāṇō paī ōh annhe nẽ.

23. If sin had not come into the world, he had not been born blind.

23. Jē pāp jagat wicc nā aundā, tā̃ ēh annhā nā jammdā.

24. If we confess our sins, Christ will mercifully and justly forgive.

24. Je asī̃ āpō apṇe pāpā̃, nū̃ manne ā̃, tā̃ Masīh rahm karke te niā̃ nāḷ ba<u>kh</u>shēgā.

25. If light had not come into the world, then darkness had not been revealed.

25. Jē lō jagat wicc nā aundī, tā̃ hanerā nā jāpdā.

26. If we believe God's messenger, we shall not be cast out of heaven.

26. Jē asī̃ <u>Kh</u>udā de ghalle hoe nū̃ mannīye, tā̃ bihishtō̃ nā kaḍḍhe jāā̃ge.

27. If any thirst, said Christ, let him come to me and drink.

27. Masīh āhnda e, jē kise nū̃ treh lagge mēre kōḷ āṇke pāṇī pīe.

28. By using an axe, one cannot teach digging, so if one uses English or Urdu, how can one

28. Kuhāṛā wartaṇ nāḷ kōī puṭṭaṇ dā kamm kis tarhā̃ sikhā sakdā e, ese tarhā̃ jē kōī

teach the Panjabi tongue?	Aṅgrēzī yā̃ Uṛdū bōle, Panjābi bōlṇī kikū̃ sikhā sakdā e.
29. If we work hard, the language will come quickly.	29. Jē kōshish karīye, tā̃ bōlī jhabde āwēgī.

Lesson XXII.	*Bāhīwā̃ Sabak.*
So a second time they called the man who had been blind and said to him, give the glory to God, we know that this man is a sinner. He therefore answered, whether he is a sinner or not I know not, one thing I do know—I was blind and now I see.	Ohnā̃ dujjī wārī ōs jaṇe nū̃ kuāeā jeṛhā paihle annhā sī te ohnū̃ ākheā, Khudā dī waḍeāī kar, asī̃ jāṇṇe ā̃ paī ēh jaṇā pāpī e. Par ōs ākhēa ēh menū̃ patā nehī̃ paī ēh papī e ke nehī̃, par ikk gall dā menū̃ patā hai ke pai maī paihlā̃ annhā sā̃, te huṇ sujākhā wā̃.

DERIVED SENTENCES.

1. What one thing did the man know? That he could see.	1. Kehṛī gall dā ōs jaṇe nū̃ patā sī? Paī maī sujākhā wā̃.
2. What did the Pharisees think they knew? That Jesus was a sinner.	2. Kehṛī gall dā Farīsī āhnde sāṇ paī sānū̃ patā e? Paī Yesū pāpī e.
3. Why did they think him to be a sinner? Because he had made clay on the Sabbath.	3. Ohnū̃ pāpī kyū̃ samjhde sāṇ? Ēs karke paī ōs sabbat de dihāṛe miṭṭī gōī sī.
4. What good advice did they give? Give God the glory.	4. Ohnā̃ kehṛī caṅgī salāh dittī? Khudā dī waḍeāī karo.
5. Did they themselves give God the glory? No, they dishonoured Him, because they would not hear His messenger.	5. Ohnā̃ āpī wī Khudā dī waḍeāī kītī? Nehī̃, sagō̃ ohdī beiztī kītī, te ohde ghalle hoe nū̃ nehī̃ manneā.

6. Did the man who was blind think Jesus was a sinner? No, he thought he was a prophet and worshipper of God and one who did God's will.	6. Ōs annhe dā wī īhōī k͟hiāl sī paī Yesū pāpī e? Nehī̃, ohdā k͟hiāl sī paī ēh nabī e te K͟hudā nū̃ manndā e te ohdī marzī te caldā e.
7. How did he know this? He thought it must be so, because his eyes had been opened by him.	7. Ohnū̃ ēs gall dā kīkkaṇ patā laggā? Ohnū̃ ēs tarhā̃ yakīn āeā paī Ōs menū̃ sujākheā̃ kītā.
8. Was his conclusion correct? Yes, it seems right.	8. Ēh ohdī dalīl ṭhīk sī? Ṭhīk ī jāpdī e.
9. How can we tell that a man is a good physician? If he heals the sick, we say he is a good physician.	9. Sānū̃ kīkkaṇ yakīn āwe paī kōī jaṇā caṅgā hakīm e? Jē maḷe hoe nū̃ wall kare tā̃ asī̃ āhnne ā̃ paī ōh caṅgā siāṇā e.
10. How do you know things? Some things we are taught by our teachers, and others we learn by experience.	10. Tuhānū̃ uṅ gallā̃ dā kis tarhā̃ patā laggdā e? Kaī te sāḍḍe ustād sānū̃ dassde nē̃, te kaīā̃ dā āpū̃ wēk͟h wēk͟hke patā lagg jāndā e.
11. How did this man know Jesus was a prophet? From the miracle which he saw he knew that Jesus had divine power.	11. Ēs jaṇe nū̃ kitthō̃ patā laggā paī Yesū nabī e? Akkhī̃ ḍiṭṭhī karāmāt thō̃ jāṇdā sī paī ehde wicc K͟hudā dī tākat e.
12. We all ought to give glory to God for He himself is our Creator and Preserver; He is the Al-	12. Sānū̃ sāreā̃ nū̃ cābīdā e paī K͟hudā dī waḍeāī karīye, kyū̃jō Ōh sāḍḍā Paidā karnwāḷā te

mighty, Omniscient God.

Parwardigār e, sārī tākat ōse dī e te ōh sabbhō kujjh jāṇdā e.

13. All men are sinners, therefore we are sinners and need a Saviour.

13. Sāre jaṇe gunāh karde nẽ, ēs wāste asī̃ wī pāpī ā̃, te sāreā̃ nū̃ Bacāṇwāḷe dī lōṛ e.

14. This man was blind, then his eyes were opened by Jesus, therefore Jesus must be from God.

14. Ēh bandā annhā sī, te Yesū ohnū̃ sujākheā̃ kītā, sō Yesū wī Khudā wallō̃ āeā hōwēdā.

15. I know that I was blind and that I now see, therefore I cannot believe that Jesus was, as you say, a sinner.

15. Maī̃ jāṇṇā wā̃ pai maī paihlā̃ annhā sā̃ te huṇ sujākhā wā̃, ēs wāstē maī tuhāḍḍī gall nehī̃ mann sakdā pai Yesū pāpī e.

16. Whether this man was born blind or not I cannot tell, but he is honest and intelligent, therefore ask him himself.

16. Ēh menū̃ patā nehī̃ pai ēh jaṇā jamāndhrū annhā sī ke nehī̃, par ōh bhalāmāṇas e te siāṇā, ōse nū̃ pucch lao.

17. The doctor has come, so you can go and show him your tooth yourself.

17. Ḍākdār āeā e, tusī̃ jāke apū̃ ohnū̃ haṇu wikhāō.

18. This is the second time that I have been ill, so I want you to call a good physician.

18. Ēh huṇ dujjī wārī maī̃ maḷ ghattā, tusī̃ kōī siāṇā hakīm saddo.

19. When I called them they answered, they can certainly hear.

19. Jadō̃ maī̃ ohnā̃ nū̃ kuāeā ōh bōl pae, suṇāī te ohnā̃ nū̃ dēndā e.

20. If you can't say a word or sentence right at first,

20. Jē tusī̃ paund satte kōī gall yā̃ fikrā ṭhīk nā

do not stop trying, but try and try again, and keep on saying it. Yes, say it 100 times a day, for a month or two and you will learn it perfectly.

ākh sako tā̃wī nā chaḍḍo, kōshīsh karde raho te ākhde ī raho, bhāwẽ mahīne dō tīkar sau sau wārī dihāṛī ākhṇā pawe. Chēkṛe tuhānū̃ pūrā ṭhīk āwēdā.

21. How do children learn to talk? By first hearing and saying over a sentence hundreds and perhaps thousands of times, until they can speak fluently.

21. Añāṇe kīkarā̃ bōlṇā sikhde nẽ? Paihle suṇ lende nẽ, te magarõ sau sau, hazār hazār wērī ākhde jānde nẽ, ōṛak nū̃ ōh suāhre bōl sakde nẽ.

22. He who teaches Panjabi aright speaks Panjabi while he teaches.

22. Jehṛā Panjābī ṭhīk paṛhāe āpī paṛhāndī wārī Panjābī bōlēgā.

23. We cannot learn Panjabi by translating.

23. Tarjumā kar karke asī̃ Panjābī nehī̃ sikkh sakde.

Lesson XXIII.

Trehīwā̃ Sabak.

Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God he could do nothing.

Jadõ dī dunyā baṇī kade kise ēh nehī̃ suṇeā paī jamāndhrū annhe nū̃ kise sujākheā̃ kītā. Jē ēh Jaṇā Khudā wallõ nā hondā kujjh wī nā kar sakdā.

DERIVED SENTENCES.

1. The Pharisees did not believe that he had been blind until they had called his parents.

1. Farīsīā̃ ēh nehī̃ sī manneā paī ēh paihlā̃ annhā sī jad tīkar ohnā̃ ohde māpeā̃ nū̃ nā kuāeā.

2. They bore witness as soon as they came that he had been blind.

2. Ohnā̃ aundeā̃ sār ī agwāhī dittī paī ēh paihle annhā sī.

3.	Since he washed in the pool he has been able to see.	3.	Jadō̃ dā ōh hauz wicc nhātā ōh wēkh sakdā e.
4.	When the man who was once blind contradicted the religious leaders and said that Jesus must be from God, they cast him out.	4.	Jad ōs bande jehṛā paihle annhā sī malwāṇeā̃ dī gāll mōṛī te ākheā paī Yesū zarūr Khudā wallō̃ hōwēgā ohnā̃ ohnū̃ chēk chaḍḍeā.
5.	After he had been cast out Jesus told him who his Healer was—the Son of God.	5.	Jad ōh chēk ghattā sī Yesū ohnū̃ dass dittā paī ōh kauṇ e jis tenū̃ wall kītā, ōh Khudā dā Puttar e.
6.	How are we to know that a man is from God unless from his words and works.	6.	Kise dīā̃ gallā̃ te kammā̃ de suā hōr kīkaṇ sānū̃ patā lagg sakdā e paī ēh nabī e.
7.	If we begin a thing we ought to finish it, then we shall become able to do things well.	7.	Jē asī̃ kōī kamm karn lagg pawīye sānū̃ cāhīdā e paī mukāīye, tā̃īē sānū̃ wall tarhā̃ kamm karn dī jāc āwēgī.
8.	Did you hear that our house was broken open last night after we had gone to bed ?	8.	Tusā̃ suṇeā e paī ajj rātī̃ suttī̃ bandī̃ sāḍḍe ghar sannh laggī sī ?
9.	The rain began to fall as I was coming home.	9.	Jadō̃ maī apṇe ghar lagā aundā sā̃ kaṇīā̃ laih paīā̃.
10.	When we see a priest or any religious teacher teaching his followers what all other men know to be false, how can we believe him to	10.	Jē asī̃ kise malwāṇe yā̃ parōhat nū̃ ajēhīā̃ gallā̃ cēleā̃ nū̃ sikhāndeā̃ wēkhīye jihnā̃ dā sāreā̃ nū̃ patā e paī jhūṭhīā̃ nē, tā̃ sānū̃

be a prophet from God? | kīkar yakīn āwe paī ōh jaṇā Khudā wallō̃ āeā e?

11. Most religions agree on what men ought to do, the test is this—which enables men to do right? | 11. Karīb karīb sāre mazhab ēs gall wicc raḷ jānde nẽ paī bande nū̃ kī karnā cāhīdā e, jhūṭhe sacce dā te asī̃ aiñ nikhēṛā kar sakne ū̃ paī kehṛā mazhab bandeā̃ nū̃ nēk kamm karn dī tākat dēndā e.

12. When men shut their eyes to the truth, we may know that they are holding to some sin, for while a man holds to what he knows to be sin, he cannot find the truth. Christ said—Men love darkness rather than light because their deeds are evil. | 12. Jad bande akkhīā̃ mīṭ lende nẽ paī saceāī nū̃ nā wēkkhaṇ tā̃ samjh lao paī ohnā̃ wicc kōī gunāh e jihnū̃ ōh nehī̃ chaḍḍde, kyū̃jō jē kōī bandā ajehā kamm kardā rawhe jihdā ohnū̃ patā e paī ēh gunāh e, tā̃ ōh saceāī nū̃ nehī̃ labbh sakdā. Masīh ākheā sī Bande ēs karke hanēre nū̃ cānnaṇ nāḷō̃ waddh cāhnde nẽ paī ohnā̃ de kamm bhaiṛe nẽ.

13. Whenever he calls I will come, and wherever he sends me I will go, and whatever he bids me do, so long as I live, I will do it. | 13. Jad kadī ōh menū̃ kuāe maī̃ āwā̃ karā̃gā, te jitthe kite menū̃ ghalle maī̃ ōtthhe jāwā̃ karā̃gā, te jō kujjh ōh menū̃ ākhe, jicar tīkar jiūndā rāhā̃gā ūhōī kardā rāhā̃gā.

14. Since English-speaking | 14. Jadō̃ tō̃ Aṇgrēzīdān us-

teachers have begun to teach us Panjabi, few of us have learned it well. — tād sānū̃ Panjābī sikhāṇ lagge nẽ sāḍḍe wiccõ bauht thōṛeā̃ caṅgī tarhā̃ sikhī e.

15. Why? Because they talk English so much that they learn English from us although we pay them to teach us Panjabi. — 15. Kī wajhā e? Ōh sāḍḍe nāḷ innī Aṅgrēzī bōlde nẽ pai ōh sāḍḍe kōḷõ Aṅgrēzī sikh lende nẽ, te asī̃ ohnā̃ nū̃ Panjābī paṛhāṇ wāste paise dēnne ā̃.

16. If we wish to learn any language whether from the literary side or from the colloquial, we must talk it. If we are studying the literary language, the teacher must not talk the colloquial, and if we are learning the colloquial, he must not talk the literary, otherwise we shall never learn correctly. — 16. Jē sānū̃ kōī bōlī sikkhaṇ dī cāh e, bhāwẽ kitābī, bhāwẽ bōl cāl dī, cāhīdā e pai asī̃ bōllaṇ dī kōshish karīye. Jē asī̃ kitābī bōlī pae sikhne ā̃, ustād bōl cāl dīā̃ gallā̃ nā kare, te jē asī̃ bōl cāl dīā̃ gallā̃ pae sikhne ā̃, ōh kitābī gallā̃ nā kare, nehī̃ te asī̃ kadī wī nehī̃ sikkhā̃ge.

Lesson XXIV. — *Cawhīwā̃ Sabak.*

Permissives and Reflexives.

From that time the Governor sought to release him, but the Jews cried out saying, If thou let this man go, thou art not Caesar's friend, for every one that maketh himself a king is an enemy of Caesar. — Ōs wakat tõ hākim ohnū̃ chaḍḍṇā cāhndā sī, par Yahūdī uccī dittī ākkhaṇ lagge pai jē tū̃ ehnū̃ chaḍḍ dẽ tū̃ Kaisar dā sajjaṇ nehī̃, jehṛā kōī apṇe āp nū̃ bādshāh baṇāndā e Kaisar dā wairī e.

Derived Sentences.

1. From that day the Gov- — 1. Ōs din tõ hākim dil

ernor said to himself, I must let this man go, for he is not guilty.	wicc ākkhaṇ lagā maĩ ehnū̃ chaḍḍ deā̃, ohdā te kōī kasūr nehī̃.
2. Whoever maketh himself great shall be made low.	2. Jō kōī apṇe āp nū̃ waḍḍeā̃ baṇāndā e nī̃wā kītā jāēgā.
3. I am making myself a chair.	3. Maĩ apṇe jōgī kursī peā baṇānnā wā̃.
4. The Jews did not let him release Jesus, for they had agreed to have him put to death on the cross.	4. Yahūdīā̃ ohnū̃ Masīh nū̃ chaḍḍaṇ nā dittā kyū̃jō ohnā̃ āpe wicc salāh kītī sī paī asī̃ ehnū̃ salīb utte caṛhwāā̃ge.
5. This man makes friends with everybody.	5. Ēh jaṇā te sāreā̃ nāḷ piār pā lendā e.
6. Know thyself and thus thou shalt know all men.	6. Apṇe dil dā patā kar, te tā̃ tenū̃ sāreā̃ bandeā̃ dā patā laggēgā.
7. Judas Iscariot, the betrayer of his Lord, hanged himself.	7. Yahūdā Iskariūtī jis apṇe Mālik nū̃ phaṛwā dittā āpō̃ phāh laike mar geā.
8. Let it stay there, it makes no difference.	8. Ōtthe ī raihṇ dē, kōī ḍar nehī̃.
9. Never mind, it does not matter.	9. Jāṇ deō kōī parwāh nehī̃.
10. Never mind, it's of no consequence.	10. Ōh jāṇe, gall ī kōī nehī̃.
11. The children will not let me do my work.	11. Ēh añāṇe menū̃ kamm nehī̃ karn dēnde.
12. The rain will not let us go out.	12. Kaṇīā̃ sānū̃ banne nehī̃ jāṇ dēndīā̃.
13. Muhammadans do not allow their women to go out of the house.	13. Musalmān janānīā̃ nū̃ gharō̃ banne nehī̃ jāṇ dēnde.

14. Let him abuse me, it doesn't matter.	14. Menũ bhāwẽ ōh peā gāḷ kaḍḍhe, mērā kī wigaṛdā e?
15. My eyes won't let me read.	15. Mērīā̃ akkhīā̃ menũ paṛhn nehī̃ dēndīā̃.
16. Father did not let me go to school when I was small.	16. Jad maĩ nikkā hondā sā̃, cāccā menũ skūl nehī̃ sī jāṇ dēndā hondā.
17. The lady will not let such a deceitful man as you be her servant.	17. Mēmsahb tēre jehe farēbī ādmī nũ naukar nehī̃ rakkhaṇ lagge.
18. The noise will not let the baby sleep.	18. Rauḷe dā sadkā bacce nũ nīndar nehī̃ paindī.
19. I let the boys in just as he did.	19. Mammī ohde wāṅgar muṇḍeā̃ nũ andar auṇ dittā.
20. Sir, a man has come to see you. Well, let him in.	20. Hazūr, ikk bandā tuhānũ miḷṇ āeā e. Halā, auṇ dē sū.
21. Let him take it (come, go, give, throw, ea drink).	21. Lellaiṇ dē sū (auṇ, jāṇ dē dēṇ, saṭṭaṇ, khāṇ, pīṇ).
22. She would not let them sing, (speak, read, write).	22. Ōh ohnā̃ nũ gauṇ (bōllaṇ, paṛhn, likkhaṇ) nehī̃ sī dēndī.
23. I will get down myself.	23. Maĩ apõ laih jāā̃gā.
24. They themselves spoke against the king.	24. Ōh āpī bādshāh dī nindiā karde sāṇ.
25. The Jews spoke against Caesar himself.	25. Yahūdīā̃ khud Kaisar dī nindiā kītī.
26. He hurt himself with a knife.	26. Ohnũ apṇe kōḷõ cakkū lagg baiṭhā.
27. The house is by itself near the road.	27. Ghar kallā nawēkḷe thā̃ sarak dē kaṇḍhe we
28. I did not let the child go.	28. Maĩ te nehī̃ jātak nũ jāṇ

He went to the city himself.	dittā, ōh āpe shahr ṭur geā.
29. Let me alone. Don't bother me.	29. Chaḍḍ wī, menū̃ nā satā.
30. Do not give yourself so much trouble for me.	30. Mēre wāste innī taklīf nā kar.
31. You gave yourselves too much trouble for us.	31. Tusā̃ sāḍḍī khātar baṛī waddh taklīf kītī.
32. Thou saidst that God was such an one as thyself.	32. Tū̃ ākheā paī Khudā mēre wāṇgar e.
33. He came to his own, and they received him not.	33. Ōh apṇeā̃ lōkā̃ kōḷ āeā, te ohnā̃ ohnū̃ nehī̃ sī kabūleā.
34. Do to others as you wish that they should do to you.	34. Hōrnā̃ nāḷ osē tarhā̃ warto jis tarhā̃ tusī̃ cāhnde o paī ōh tuhāḍḍe nāḷ wartaṇ.
35. I went myself and he himself came to receive me at the door.	35. Maī āpī geā sā̃, te ōh āpī būhe tāṛī menū̃ miḷṇ āeā.
36. Can any one teach himself Panjabi? One might teach oneself to read and translate, and perhaps to speak a little, but one could not learn to *hear* it, and probably nobody would understand one when one spoke.	36. Kōī āpē Panjābī sikkh sakdā e? Shait kōī paṛhnī yā maihṇe karne sikkh sake, te kujjh kujjh bōl wī sake, par gallā̃ nehī̃ kōī samjhaṇ laggā, te je gallā̃ kare aglā wī nehī̃ samjhaṇ laggā.

Lesson XXV. — *Panjhīwā̃ Sabak.*

Doubt and Continuance.

He will have gone somewhere to hunt, as he is a god he will be asleep, and you will have to awaken him.	Ōh kitale shikār khēḍḍaṇ geā hōwēdā, deotā jo hoeā kite suttā peā hōwēdā, tuhānū̃ jagāṇā pawēdā.

Derived Sentences.

1. It must be going to rain, I think, for the salt is damp and the air, too, feels moist.	1. Mēre bhāṇe k̲h̲aure mīh wassaṇwāḷā e, lūṇ te sill ghattā we, te wā wicc wī sējjaḷ jāpdī e.
2. She must be coming home, for it is five o'clock.	2. Huṇ ghar aundī hōwēgī, panj wajj gae nẽ.
3. They must have been in great trouble.	3. Ōh baṛī musībat wicc phas gae hōṇge.
4. They must be in greater trouble to-day than yesterday.	4. Ajj kall nāḷõ wī ohnā̃ nū̃ waddh taklīf hōwēdī.
5. It must be true.	5. Zarūr sacc hōwēgā.
6. It must have been raining somewhere on the mountains, for it is cooler to-day.	6. Pahāṛā̃ te kitale mīh peā hōwēgā, ajj ṭhaṇḍ kujjh waddh e.
7. They must have gone to the city yesterday.	7. Kall shahr gae hōṇge.
8. They must be eating dinner now.	8. Huṇ ṭukkar pae khānde hōṇge.
9. He must have studied hard to pass so easily.	9. Baṛī mehnat kītī hōsūgī, tā̃ī ēḍḍā caṅgā pās hoeā.
10. He must be studying harder this year than last.	10. Ës sāl ōh par nāḷō waddh mehnat kardā hōwēgā.
11. I must have given it to him.	11. Maĩ ohnū̃ dittā hōwēgā.
12. I must have seen the horse, I do not remember.	12. Maĩ ghōṛā wēk̲h̲ leā hōwēdā, thauh nehĩ rehā.
13. The man must be dead before this.	13. Huṇ tīkar te mar geā hōwēgā.
14. There must be hundreds, yes thousands, dying of hunger, for the famine has been very severe this year.	14. Kaĩ sau, sag̲õ kaĩ hazār, bhukkhe marde hōṇge, aitkī kāḷ burā ḍāhḍā peā e.

15. Keep on talking and you will learn to speak the language.	15. Tusī̃ bōlde raho, te bōlī sikkh laoge.
16. Keep on working until I come back.	16. Mēre part auṇ tīkar kamm karde raho.
17. Is she eating? Yes, she keeps on eating the whole time.	17. Ōh khāndī e paī? Āhō, ōh te har wēḷe ī khāndī raihndī e.
18. Is he still drinking? He is always drinking.	18. Ōh aje pīndā e peā? Ōh te pīnda ī raihndā e.
19. The teacher forbade him, but he kept on singing.	19. Ustād te ohnū̃ ṭhākeā par ōh gaundā ī rehā,
20. Though I forbade him he goes on drinking liquor.	20. Maī̃ bhāwẽ ohnū̃ mōṛeā, par ōh sharāb pīndā ī raihndā e.
21. Perhaps I shall go, I am not sure.	21. Shait khaure jāā̃gā, pakk patā nehī̃.
22. He must have gone just now, for I saw him not five minutes ago.	22. Tā̃ te huṇe geā hōwēgā, maī̃ aje ohnū̃ huṇe ētthe ḍiṭṭhā sī.
23. Possibly it will rain to-day, one cannot tell for certain.	23. Shait ajj kaṇīā̃ paiṇgīā̃, ṭhīk nehī̃ ākheā jāndā.
24. He will come at once if you wish.	24. Jē cāhō jhaṭ paṭ āwēgā.
25. It keeps on raining in some places for weeks and weeks.	25. Bāzī̃ thāī̃ kaī hafteā̃ tōṛī mī̃h wassdā raihndā e.
26. He will never learn Panjabi, because he never talks it, but keeps on reading it day after day.	26. Ohnū̃ nehī̃ kadī Panjābī auṇ laggī, kyū̃jō gallā̃ nehī̃ kardā, bas paṛhdā ī raihndā e.
27. She will learn Panjabi quickly for she reads only an hour or two	27. Ōh Panjābī chētī sikkhēgī, ikk dō ghaiṇṭe paṛhdī e te gallā̃

every day and spends much time in talking. — bāhḷīā̃ kardī raihndī e.

28. Keep on, like children, reading the things you already know. — 28. Bacceā̃ hār ūhōī gallā̃ paṛhde raho jehṛīā̃ agge aundīā̃ nẽ.

29. Do not expect to read readily words which you have never heard. — 29. Jehṛe lafs kade suṇe nehī̃, ōh te nehī̃ nā shitābī paṛh sakōge.

Lesson XXVI. — *Chabbīhwā̃ Sabak.*

ABILITY.

As the branch can not bear fruit except it abide in the vine, so neither can ye, except ye abide in me, for apart from me ye can do nothing.

Dākh dī ṭāhṇī nū̃ phaḷ nehī̃ lagg sakdā je būṭe dē nāḷ nā rawhe, ese tarhā̃ tusī̃ wī apphaḷ rahōde jē methō̃ wakkh hō jāo, methō̃ wakkh tusī̃ kujjh nehī̃ kar sakde.

DERIVED SENTENCES.

1. How can these things be? How can a man be born when he is old? — 1. Ēh gallā̃ kīkaṇ hō sakdīā̃ nẽ? Jad ādmī buḍḍhā hō geā e ōh phēr jamm sakdā e?

2. If Thou wilt, Thou canst make me whole. — 2. Jē tū̃ cāhẽ tū̃ menū̃ wall kar saknā ẽ.

3. Ye shall seek me but ye shall not be able to find me. — 3. Kōshish te karōge par menū̃ nehī̃ labbh sakōge.

4. Are ye able to drink of the cup that I am about to drink of? — 4. Ōh jhall sakōge jō kujjh maī jhallaṇ laggā wā̃?

5. They cast the nets and now they were not able to draw it for the multitude of fishes. — 5. Jāḷ saṭṭ dittō nē, phēr bauhtīā̃ macchīā̃ dā sadkā khiccaṇ nā hoeā.

6. Let every man give as he is able. — 6. Sāre jaṇe. jīkaṇ kise nū̃ sare, dēṇ karn.

7. Our God is able to deliver us. — 7. Sāḍḍā Rabb sānū̃ chuḍā sakdā we.

8. No man is able to pluck them out of my Father's hand.	8. Mēre Bāp de hatth wiccō̃ kōī ohnā̃ nū̃ khōhṇ nehī̃ laggā.
9. No man was able to answer him.	9. Ohnū̃ kōī nā jawāb dē sakeā.
10. I besought Thy disciples to cast out the demon but they could not.	10. Maī̃ tēreā̃ cēleā̃ agge tarle kīte paī palīt rūh nū̃ kaḍḍh dēṇ, par ohnā̃ kōḷō̃ nehī̃ kaḍḍheā geā.
11. I am not able to do this work, for I have been ill.	11. Mēre kōḷō̃ ēh kamm nehī̃ hondā, maī maḷeā rehā wā̃.
12. Can John lift that heavy stone and put it yonder for me?	12. Jhaṇḍā mēre wāte ōh waḍḍā waṭṭā cukkke parhā̃ dhar sakdā e?
13. He was not able to go, so I did not go either.	13. Ohde kōḷō̃ jāṇ nehī̃ hoeā, maī wī nehī̃ geā.
14. I cannot come to-morrow for I have to go to Gujranwala.	14. Bhaḷke mērā nehī̃ auṇ hōṇ laggā, maī Kujrā̃-āḷe jāṇā e.
15. I cannot give each of the men an anna, for I have no change.	15. Jaṇeā̃ nū̃ maī ānnā ānnā nehī̃ dē sakdā, mēre kōḷ bhangharṛ nehī̃.
16. If each is able to do his own work, then all together will be able to do a lot of work.	16. Jē jaṇā jaṇā apṇā apṇā kamm kar sake, tā̃ sāre cōkhā kamm mukāṇge.
17. If you can, get these books for eight annas each.	17. Jē hō sake ēh kitābā̃ dhēlī dhēlī tō̃ leāwī̃.
18. Give each of the servants a small tip.	18. Ikk ikk naukar nū̃ thōṛī thōṛī bakhshīsh deho.
19. I could not speak Panjabi when I came here, but now I can use it a little.	19. Jis wēḷe maī ētthe āeā menū̃ Panjābī nehī̃ sī aundī, huṇ thōṛī thōṛī bōl saknā wā̃.
20. We can learn to speak	20. Jinnī tuhānū̃ Panjābī

English much better than you can learn to speak Panjabi. Why is it?	aundī e, odū̃ sānū̃ Aṅgrēzī waddh aundī e, kī sababb e?
21. Because you cannot hear your own mistakes, but you hear ours.	21. Sababb ēh we pai tusī̃ apṇīā̃ galtīā̃ nehī̃ malūm kar sakde, par saḍḍīā̃ dā patā lagg jāndā e.
22. Do we not speak English well? Only a few of you do.	22. Asī̃ Aṇgrēzī hacchī tarhā̃ nāḷ nehī̃ bōlde? Kōī kōī wall bōldā e.
23. Can he inform me?	23. Ōh menū̃ dass sakdā e.
24. How can you know it?	24. Tuhānū̃ kīkarā̃ patā lagg sakdā e?
25. Is it possible? No, it is impossible.	25. Ēh hō sakdā e? Nehī̃ hō sakdā.
26. It is not possible to do this.	26. Ēh kamm kise kōḷō̃ nehī̃ hōṇ laggā.
27. Can he write?	27. Ōh likkh sakdā e?
28. Can the child walk yet?	28. Añāṇā aje ṭur sakdā e?
29. Lord, evermore give us this bread.	29. Khudāwandā, sānū̃ hamēshā ēh rōṭī dēh.
30. Ye have seen Me and do not believe.	30. Tusā̃ menū̃ wēkh leā e, te phēr wī nehī̃ mannde.

Lesson XXVII. — *Sātāhīwā̃ Sabak.*

PREPOSITIONS.

John testified concerning him and cried saying, This is He of whom I spake saying, He that came after me is become before me, for He was before me.	Yuhannā ohdī guāhī dittī te uccī dittī ākheā, Ēh ohī e jihdī bābat maī ākheā sī pai jehṛā mēre picchē āeā methō̃ agge hō geā e, kyū̃jō ōh methō̃ paihlā̃ sī.

DERIVED SENTENCES.

1. Thou shalt understand after this.	1. Edū̃ picchō̃ tū̃ samjhē̃gā.

2. But all these things will they do to you for my sake.	2. Ōh tuhāḍḍe nāḷ mēre sadkā ēh salūk karnge.
3. They hated me without a cause.	3. Ohnā̃ aĩwẽ mēre nāḷ wair rakkheā.
4. Ye have been with me from the beginning.	4. Tusī̃ muṇḍhō̃ mēre nāḷ raihe o.
5. No one is righteous before God.	5. Khudā agge kōī nēk nehī̃ e.
6. They were with Jesus, when he went to the wedding.	6. Ōh Yesū nāḷ sāṇ jad ōh jañe geā sī.
7. He was outside the house.	7. Ōh gharō̃ banne sī.
8. They believed on him.	8. Ohnā̃ ohde te imān leāndā.
9. "In the name of God the most merciful and compassionate" is what the Muslim says when he begins any work.	9. Jad Musalmān kōī kamm shurū karde nẽ ōh āhnde nẽ "Bismillāhi rrwahmāni rrwahīm."
10. In your midst is one of whom I spoke.	10. Jih dī maĩ gall kītī sī ōh tuhāḍḍe wicce ī e.
11. All things were made by God and without him was nothing made.	11. Sārīā̃ cīzā̃ Khudā ī baṇāīā̃ te ohde bājhō̃ kōī cīz nehī̃ baṇī.
12. There was a man sent from God whose name was John.	12. Ikk Khudā dā ghalleā hoeā jaṇā sī te ohdā nā̃ Yuhannā sī.
13. He came to testify to the light, that all men might believe because of him.	13. Ōh cānnaṇ dī guāhī dēṇ āeā sī paī sāre ohde sadkā imān leauṇ.
14. He was the true light which lighteth every man in the world.	14. Saccā cānnaṇ ūhōī e te dunyā de sāreā̃ jaṇeā̃ nū̃ lō dēndā e.
15. He was in the world and the world was made by him.	15. Ōh dunyā wicc sī te dunyā os thō̃ paidā hoī.

16. And He was made flesh and dwelt among us.	16. Ōh dēh dhārī hōke sāḍḍe wicc raihndā sī.
17. The Law was given by Moses, but grace and truth came by Jesus Christ.	17. Sharīat te Mūsā dittī sī, par fazl te sacеāī Yesū Masīh dī rāhī āī.
18. What sayest thou of thyself, that we may give an answer to them that sent us?	18. Tū̃ apṇī bābat kī ākhnā ẽ, paī asī̃ apṇeā̃ ghallaṇwāḷeā̃ nū̃ jawāb deīye.
19. This occurred in a city beyond Jordan, where John was baptising.	19. Ēh Yardanõ pār kise shahr wicc hoeā sī jitthe Yuhannā baptismā dēndā sī.
20. On the next day John saw Jesus coming towards him and said—Behold the Lamb of God that taketh away the sin of the world.	20. Dujje dihāṛe Yuhannā Yesū nū̃ apṇe kōḷ aundeā̃ ḍiṭṭhā te ākheā wēkkho Rabb dā Lēllā jehṛā dunyā dā gunāh cukkke lai jāndā e.
21. I knew Him not, but that He should be revealed to Israel, for this cause I came baptising with water.	21. Maĩ ehnū̃ nehī̃ sī pachātā par ēs wāte pāṇī nāḷ baptismā dēndā āeā paī Isrāīl nū̃ ōhdā patā lagge.
22. On the morrow John was again standing with two of his disciples.	22. Dujje din Yuhannā phēr apṇeā̃ cēleā̃ wiccõ dū̃h de nāḷ khlōtā hoeā sī.
23. They saw where he was staying and remained with him that day.	23. Ohnā̃ ḍiṭṭhā sī paī Ēh kitthe raihndā e te oddiṇ ohde kōḷ rahe.
24. It was about noon when he came.	24. Ōh dopaihrā̃ de nēṛe trēṛe āeā.
25. It was Andrew, brother of Peter and one of the twelve.	25. Ōh Andrīās sī jehṛā Patras dā bhrā sī te bāhrā̃ wiccõ ikk sī.

26. He came to the city and said to his brother—Come at once.	26. Oh shahr āke apṇe bhrā nū̃ ākkhaṇ laggā pai jhaṭ paṭ ā jā.
27. He went to him and walked about with him.	27. Ohde kōḷ jāke ohde nāḷ phirdā rehā.
28. He went to the door and going round the house ascended on to the roof.	28. Ōh būhe tīkar geā te ghar de duāḷe phirke kōṭhe te caṛh geā.
29. In what direction did he go? Look, there he is standing below.	29. Kehṛī sēhd geā sī? Āh wēkhā̃ thalle khlōtā hoeā e.
30. The man is like me, but he does not work like me.	30. Janā te mēre hār ī sī, par kamm mēre wāṅgar nehī̃ kardā.
31. We were five, counting him, and we went as far as the banyan tree and returned.	31. Ohde saṇe panj jaṇe sā̃ asī̃, bōhṛ sīdhā jāke part āe.
32. He took it from below the table, put on the table, and then threw it into the basket.	32. Mēz de hēṭhõ cukkke ohnū̃ utte rakkh leā sū, te phēr ṭōkrī wicc saṭṭeā sū.
33. He went all round the house, then lay down in front.	33. Kōṭhī de cār cufēre bhaũke sāhmṇe lammā pai rehā.
34. Through fear she did not come in time.	34. Ḍar dī mārī wēḷe sir nehī̃ āī.
35. For joy he began to laugh at the very moment of arrival.	35. Ōh khushī dē māreā̃ aundeā̃ sār ī hassaṇ ḍaih peā.
Lesson XXVIII.	*Aṭhāhīwā̃ Sabak.*
He that entereth not by the gate but climbeth up some other way, he is a thief and robber.	Jehṛā būhe rāh nā waṛe, sagõ kisē hōrī rāh caṛh āwe ōh cōr te ḍākū hondā e.

DERIVED SENTENCES.

1. On the second day there was a wedding in Cana and Jesus' mother was there.	1. Agle din Kānā wicc wiāh sī te Yesū dī mā̃ ōtthe sī.
2. And Jesus and his disciples were also invited to the wedding.	2. Te Yesū nū̃ te ohdeā̃ cēleā̃ nū̃ wī wiāh te saddeā sāṇe.
3. Six water jars were placed there after the custom of the Jews	3. Yahūdīā̃ dī rīt mūjab chē maṭṭ ōtthe rakkhe hoe sāṇ.
4. Fill them with water to the brim.	4. Kaṇḍheā̃ tīkar ohnā̃ nū̃ bhar deho.
5. After this they came to the city and stayed there not many days.	5. Edū̃ picche ōh shahr āke kujjh din rahe.
6. Jesus made a scourge of cords and drove the crowd out of the temple.	6. Yesū rasseā̃ de kōṭḷe baṇāke lōkā̃ nū̃ haīkal wiccō̃ kaḍḍh dittā.
7. Then remembered they what was written. The zeal of thy house shall eat me up.	7. Tad ohnā̃ nū̃ ēh likhī hoī gall yād āī paī tēre ghar dā menū̃ baṛā jōsh āwēdā.
8. When he was in Jerusalem at the feast many believed on his name.	8. Jad ōh Yarūshalem wicc sī cōkheā̃ ohde te imān leāndā.
9. Verily, verily I say unto thee—we tell what we know and testify what we have seen.	9. Maī tenū̃ sacc sacc ākhnā wā̃ paī asī̃ ohī gall dassne ā̃ jihdī sānū̃ khabar e, te ose dī agwāhī dēnne ā̃ jehṛī akkhī̃ diṭṭhī e.
10. God sent his Son into the world that the world might be saved by him.	10. Khudā ēs wāte apṇe Puttar nū̃ dunyā wicc ghalleā paī dunyā nū̃ ohdī rāhī̃ najāt miḷe.
11. No man can receive anything unless help be	11. Kōī jaṇā kise gall nū̃ nehī̃ kabūl sakdā

	given him of God.		jad tōṛi Khudā wallõ ohnū̃ madat nā miḷe.
12.	Ye yourselves bear me witness that I said I am not the Christ but I am sent before him.	12.	Tusī̃ āpū̃ guāhī dē sakde o pai maĩ ākheā pai maĩ Masīh nehī̃, sag̱õ ohde agge ghalleā hoeā wā̃.
13.	Whoever believeth on the Son hath life, but he that believeth not on the Son shall not see life, but the wrath of God abideth on him.	13.	Jehṛā Puttar utte imān leaundā e jiūndā e, par jehṛā Puttar te imān nā leāwe ōh zindagī nū̃ wēkhēgā wī nehī̃, sag̱õ ohde te Khudā dā kaihr rawhēgā.
14.	The Jews said to him that was cured, it is not lawful for thee to carry thy bed to-day.	14.	Yahūdīā̃ ohnū̃ ākheā jehṛā wall kītā geā sī pai ajj manjī khaṛan dā hukm nehī̃.
15.	For this cause the Jews sought the more to kill him, because he not only broke the Sabbath but also said that God was his Father, making himself equal with God.	15.	Ēs karke Yahūdīā̃ hōr wī ohnū̃ mār suṭṭaṇ dī kōshish kītī pai Ōs Sabbat nū̃ wī nehī̃ manneā, te Apṇe Āp nū̃ Khudā dā Puttar ākhke Khudā de barōbar baṇ baiṭhā.
16.	The sheep hear his voice and he calleth his sheep by name, and goeth before them and they follow him, for they know his voice.	16.	Bhēḍā̃ ohdī wāz suṇdīā̃ nẽ te ōh apṇīā̃ bhēḍā̃ nū̃ nā̃ laike kuāndā e, te ohnā̃ de agge ṭurdā e, te ōh ohde mag̱ar mag̱ar ṭurdīā̃ nẽ, kyū̃jō ohdī wāz nū̃ pachāṇdīā̃ nẽ.
17.	What do you say about yourself ?	17.	Tū̃ apṇī bābat kī āhnnā ẽ ?

18. They filled twelve baskets with the fragments which remained over after eating.	18. Ohnā̃ ṭukkarā̃ nāḷ jehṛē khāṇe tō̃ bac rahe sāṇ bārā̃ ṭokrīā̃ bhar dittīā̃.
19. She seeth the stone taken away from the grave.	19. Ōś patthar nū̃ kabrō̃ haṭeā hoēā ḍiṭṭhā.
20. To him that knocketh it shall be opened.	20. Jē kōī būhā khaṛkāe andarō̃ lāheā jāēgā.
21. Never man spake like this man.	21. Ē̃s jaṇe hār kade kise gall nehī̃ kītī.
22. Whoever first went down into the water was healed of whatever disease he had.	22. Jehṛa pāṇī wicc paihlā̃ waṛdā sī ōh apṇī bamārī tō̃ wall hō jāndā sī bhāwē̃ kehṛī bamārī hondī sī.
23. There was a man there who had been ill for 38 years, Jesus saw him lying and knew that he had been ill for a long time.	23. Otthe ikk jaṇā sī jehṛā aṭhattīā̃ warheā̃ tō̃ bamār sī, Yesū ohnū̃ peā hoeā wēk̲h̲ke jāṇ leā pai ēh cōkhe cir dā māndā peā e.
24. I have no one to put me into the pool when the water is moved, but while I am coming another enters in before me.	24. Mēre kōḷ kōī nehī̃ jehṛā menū̃ hauz wicc wāṛe jad pāṇī halāeā jāe, par jad maī̃ aunnā wā̃ kōī hōr methō̃ paihlā̃ waṛ jāndā e.
25. He went to the field by way of the well.	25. Ōh khūh de uttō̃ dī paiḷī wicc geā.
26. He has been here since 3 o'clock.	26. Ōh trai waje dā ētthe we.
27. The Lord performed many miracles on the sick.	27. K̲h̲udāwand bamārā̃ laī baṛīā̃ karāmātā̃ kītīā̃.
28. This is without a cause.	28. Ē̃h bilkull bē wajhā e.
29. He told me about you yesterday when we were among the trees.	29. Ōs mēre nāḷ kall tuhāḍḍī gall kītī sī jad asī̃ rukkhā̃ wicc sā̃ṇ.

30. The well is near the city.	30. Khūh shahr de nēṛe we.

Lesson XXIX.	*Unattīhwā̃ Sabak.*
They went out one by one beginning with the oldest even unto the youngest.	Ōh waḍḍe tō̃ laike nikke tīkar ikk ikk karke khisk gae.

DERIVED SENTENCES.

1. Do not go without me.	1. Menū̃ chaḍḍke nā jā.
2. In your very midst is a thief and a robber.	2. Tuhāḍḍe wicce ī ikk cōr te ḍākū we.
3. That is under the table near you.	3. Ōh tuhāḍḍe kōḷ mēz de thalle we.
4. We came for his sake.	4. As ī ohdī khātar āe.
5. Great trouble came upon him.	5. Ohde utte baṛī balā āī.
6. The well is before the large gate.	6. Khūh waḍḍe phāṭak de sāhmṇe we.
7. Behind the gate, near the Mosque, is a little house.	7. Phāṭak de picche masīt de kōḷ ikk nikkā kōṭhā e.
8. I will go up to the gate with you, but not beyond that.	8. Maī būhe sīdhā tērē nāḷ jāā̃gā par parhā̃ nehī̃ jāā̃gā.
9. Besides these three girls I have two boys.	9. Ehnā̃ triū̃h kuṛīā̃ de suā mēre dō muṇḍe wī nē̃.
10. Some time after dinner I shall come for him and play behind the house with him.	10. Maī̃ rōṭī khāke kise wēḷe ohnū̃ laiṇ āwā̃gā te ohde nāḷ ghar de picche khēḍ-ḍā̃gā.
11. Instead of this chair, bring me another.	11. Ēs kursī de thā̃ menū̃ ikk hōr leā de.
12. He was downstairs, sitting on the floor.	12. Ōh hēṭhā̃ bhuñe baiṭhā hoeā sī.
13. He looks like a donkey and fights like a lion.	13. Khōte wargā jāpdā e par shēr wāṅgar laṛ-dā e.

14. I wrote this book with a reed pen.	14. Ēh kitāb maĩ dēsī kalam nāḷ likhī sī.
15. He struck him with his sword.	15. Ōs talwār nāḷ ohnū̃ māreā.
16. He came in the morning twilight and said to him peace to you.	16. Ōs jhusmusṛe āke ohnū̃ salām alaikum ākkhī.
17. He said I shall come on such a day of such a month.	17. Ōs ākheā sī akhe maĩ fulāṇe mahīne dī fulāṇī tarīk āwā̃gā.
18. A clever boy is better than an ignorant old man.	18. Siyāṇā muṇḍā jaihl buḍhṛe nāḷō̃ caṅgā e.
19 I did all I could to stop him.	19 Maĩ te apṇe wallō̃ ohnū̃ ḍakkaṇ wāte sabbhō kujjh kītā.
20. He went away from home with money in his pocket.	20. Ōh rupae bōjhe pāke gharō̃ ṭur peā.
21. Five times three are fifteen.	21. Panjū trīye pandrā̃.
22. I have not seen him this month.	22. Ēs mahīne maĩ ohnū̃ nehī̃ ḍiṭṭhā.
23. I did not see him until to-day.	23. Maĩ ajj tō̃ paihle ohnū̃ nehī̃ wēkheā.
24. He threw a stone against the house.	24. Ōs ghar nū̃ waṭṭā māreā.
25. There is a tree in the city street which is larger than this one.	25. Shahr dī gaḷī wicc ikk būṭā we jehṛā edū̃ waḍḍā e.
26 According to your wish I will go with him to the wedding.	26. Tērī marzī mūjab maĩ ohde nāḷ jañe jā̃gā.
27. Why does he rise before me and stand in front of me, when I ought to be before him for I am	27. Ōh kyū̃ methō̃ paihle uṭṭhke mēre agge khlōndā e, te menū̃ ohde agge hōṇā cāhī.

above him in rank.

dā e, mērā darjā jō ohde nāḷō̃ waddh e.

28. This chair is made of wood, that one of iron.

28. Ēh lakkaṛ dī kursī e te ōh lohe dī e.

29. In his hands he held a small bird.

29. Hatthā̃ wicc ōs nikkā jehā janaur phaṛeā hōeā sī.

30. Within the house an old man sat weeping, while outside the house the children were walking and running and playing.

30. Ghar wicc buḍḍhā rōndā baiṭhā hoeā sī, te banne añāṇe ṭurde phirde te bhajjde khēḍde sāṇ.

31. There was a division among the Muhammadans on his account.

31. Ohde sadkā Musalmānā̃ wicc phuṭṭ pai geī sī.

32. What do men say about me? There was a great crowd round him.

32. Mērī bābat kī āhnde nē̃? Ōh de duāḷe baṛā mulkh sī.

33. He is at home.

33. Ōh ghare we.

34. He was at the post-office yesterday.

34. Kall ōh ḍāk-khāne sī.

35. Do not be angry with me.

35. Mēre nāḷ rinj nā hōwī̃.

36. Judge not according to appearance, but judge righteous judgment.

36. Wikhāwe picche faislā nā karī̃, saccā insāf karī̃.

Lesson XXX.

From that time many of his disciples turned back and walked no more with him. He said to the twelve, Have not I chosen you twelve and one of you is a devil.

Trīhwā̃ Sabak.

Odū̃ agge ohdeā̃ cēleā̃ wiccō̃ bāhḷe pishā̃ muṛ gae te ohde nāḷ jāṇā chaḍḍ dittā. Ōs bāhrā̃ nū̃ ākheā sī paī Maī tuhānū̃ bāhrā̃ nū̃ nehī̃ cuṇeā? te tuhāḍḍe wiccō̃ ikk shatān e.

DERIVED SENTENCES.

1 For God's sake have mercy on poor me, and

1. Rabb de wāste mēre ājaz te rahm karo te maī

without his help, I will provide money suitable to thy rank.	ohdī madatō̃ binā tuhānū̃ ōnne rupayye dēā̃gā jinne tuhādḍe jehe darjewāḷe nū̃ cāhīdē nẽ.
2. I put the purse in your charge. Where is it?	2. Maĩ baṭūā tēre hawāle kītā sī, kitthe we?
3. For fear of the storm he ran quickly home.	3. Hanērī de ḍar de māreā̃ ōh chēti ghar nass geā.
4. In spite of his promise he went by way of the river.	4. Ōh daryā de rāh geā sī, bhāwẽ ōs rāh nā jāṇ dā karār kītā sāsū.
5. I heard this from Mr. Smith.	5. Ēh gall maĩ Smit sāhb kōḷō suṇī sī
6. I looked into her face and said, There *is* a God.	6. Maĩ sāf ōh de mū̃h te ākheā si Khudā te zarūr hai we.
7. Let us run up and down the bank as fast as we can.	7. Asī̃ jinnī jaldī hō sake kanḍhe kanḍhe urhā̃ parhā̃ bhajjīye.
8. He alone came secretly. The rest came openly.	8. Ūhoī luk lukke āeā sī, hōr sāre khule khule āe sāṇ.
9. My brothers alone sent them money.	9. Nire mēre bhrāwā̃ ohnū̃ rupayye ghalle.
10. He lifted up his eyes toward heaven and said Father, I thank thee that thou heardest me.	10. Asmān wall wēkhke ākheā sū pai Hē Bāp maĩ tērā shukr karnā wā̃ pai tū̃ mērī gall suṇī sī.
11. He spoke Panjabi like a Panjabi.	11. Ōh Panjābīā̃ wāṅgar Panjābī bōldā si.
12. Then said some of the people of Jerusalem, Lo, he speaketh openly.	12. Phēr Yarūshalēm de raihṇwāḷeā̃ wiccō̃ kise kise ākheā pai ōh khulī gall kardā e.

13. They do nothing to him. Can it be that the rulers also know that this is the Christ?	13. Ohnū̃ kujjh nehī̃ karde. Sardārā̃ nū̃ wī patā lagg geā e, pai Ēh Masīh we?
14. I am with you for a little while yet, then I go to him who sent me.	14. Maĩ aje thōṛā cir tuhāḍḍe nāḷ ā̃, te phēr maĩ apṇe Ghallaṇwāḷe kōḷ jānnā wā̃.
15. On the last day the great day of the feast, Jesus stood and cried saying, If any one thirst, let him come unto me and drink.	15. Īd de chēkaṛle dihāṛe, jehṛā waḍḍā din sī, Yesū khlōke uccī uccī ākheā sī pai je kise nū̃ trēh lagge ōh mēre kōḷō̃ āke pāṇī pīe.
16. The Book says that Christ will come of the family of David from Bethlehem, the village in which David was.	16. Kitāb wicc likheā hoeā e pai Masīh Dāūd de khāndān dā hōwēgā te Baitlahm piṇḍ dā jehṛā Dāūd dā piṇḍ sī.
17. When they came without him, they said to them, why have ye not brought him?	17. Jad oh ohnū̃ chaḍḍke āe ohnā̃ nū̃ ākheo ne pai nāḷ kyū̃ nehī̃ leāndā je?
18. Then the disciples looked on one another, doubting of whom he spake.	18. Phēr cēle ikk dujje wallō̃ wēkkhaṇ lagge pai kihdī gall kardā e peā.
19. One by one they went across the river by the bridge about 12 o'clock.	19. Ikk ikk karke kōī do-paihr nū̃ ōh puḷ wāḷe rāh daryāō̃ pār gae.
20. According to their promise they fought against the enemy alongside of me.	20. Jīkkaṇ ohnā̃ karār kītā sī ōh mēre saṅg wairīā̃ nāḷ laṛe.

21. He went along with me round the city as far as the north gate.	21. Ōh mēre nāḷ shahr de duāḷe pahāṛ wāḷe phāṭak tīkar geā.
22. Beside the stream, behind and below the hill, is the tomb of a renowned saint.	22. Nāḷī de kōḷ ṭibbe de muṇḍh pishle pāse, ikk baṛe mashāhūr pīr dī k̲h̲āngāh sī.
23. You ask me to decide between you concerning the cow, and I feel that for the sake of your parents I must draw lots.	23. Tusī̃ menū̃ āk̲h̲de o paī sāḍḍe wicc gā̃ dā faislā karo, te mērā k̲h̲iāl e paī tuhāḍḍe māpeā̃ dī k̲h̲ātar maī̃ guṇe pāā̃gā.
24. In spite of my former liking for this place, as I again look on both sides of the question, I am persuaded that I ought to leave, and to move up to the hill and live at the top.	24. Mērā jī ēs thā̃ laggdā te haisī, par huṇ maī̃ sārī gall sōc leī e te menū̃ pakkā k̲h̲iāl aundā e paī ētthō̃ nikaḷke menū̃ ṭibbē de utte jāke raihṇā cāhīdā e.
25. The children were in charge of their aunt, but, in place of guiding them, she let them do as they pleased.	25. Bacce te apṇī phupphī kōḷ chaḍḍe hoe sāṇ, par ōh ohnā̃ nū̃ matt nehī̃ sī kōī dēndī, aīwē̃ chaḍḍ dēndī sī paī jō marzī e karn.
26. Over the bridge, opposite the palace and outside the city walls, they ran, and within a half hour, as they ran, they ran right into a body of the enemy.	26. Ōh mahall de sāhmṇe puḷ de uttō̃ dī shahrō̃ banne bhajj gae, te addhe ghaiṇṭe de andar ī andar nassde nassde wairīā̃ dī ikkī ṭōlī wicc jā phase.
27. By means of the boat, they went round the	27. Ōh bēṛī wicc shahr de cufēre phire, caṛhdēō̃

city, from the east side by way of the south and west to the north fort.	laggke paihle dakkhaṇ dakkhaṇ, phēr laihnde laihnde, chēkṛe pahāṛ pāse de kile wicc jā waṛē.
28. Within and without the house, up and down the hill, all the boys, except John, chased each other during the half hour's recess.	28 Addhe ghaiṇṭe dī chuṭṭī wicc ke hōr sāre muṇḍe, kade ghar wicc, kade gharõ banne, kade ṭibbe utte kade phēr hēṭhā̃, ikk dujje de picche nassde phirde rahe.
29. He fell on his face before the king and said, Forgive me.	29. Ōs bādshāh de sāhmṇe mū̃h parne ḍiggke tarle kīte sāṇ paī Menū̃ muāf karo.
Lesson XXXI.	*Ikattīhwā̃ Sabak.*
On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there but one, and that Jesus entered not into the boat with his disciples, but that they went away alone. (Howbeit there came boats from Tiberias to the place where the Lord blessed the bread and they ate.) So when they could not find him they got into these other boats and came to Capernaum seeking him.	Dujje bhaḷak sāreā̃ lōkā̃ jehṛe daryā de parle dande khlōte hoe sāṇ wēkh lēa paī ikkoī bēṛī e te Yesū ohde wicc cēleā̃ nāḷ nehī̃ geā sagõ ōh kalle ṭur gae nẽ. Hā̃ kujjh hōr bēṛīā̃ Tibriāsõ ōs thā̃ āīā̃ sāṇ jitthe Khudāwand rōṭī te barkat maṅgī sī te ohnā̃ khādhī sī. Bas jad ōh ohnū̃ nā labbh sake ōh ehnā̃ bēṛīā̃ wicc baihke Kafarnahūm tīkar ohnū̃ labbhde labbhde āe.

Derived Sentences.

1. After that Jesus met him	1. Odū̃ picche Yesū ohnū̃

in the temple and said to him—Sin no more lest a worse thing come unto thee.

haīkal wicc miḷeā te ohnū̃ ākheā pai phēr gunāh nā karī̃ cētā tenū̃ edū̃ burī baḷā nā cambṛe.

2. My Father worketh until now and I work.

2. Mērā Bāp hūṇ tīkar kamm kardā e te Mammī̃ kamm karnā wā̃.

3. For whatsoever he doeth the Son doeth also in like manner.

3. Kyū̃jō jō kujjh ōh kardā e Puttar wī ūhōī kardā e

4. The Father loveth the Son and showeth him all things that he himself doeth, and greater works than these will he show him that ye may all marvel.

4. Bāp Puttar nāḷ mahabbat kardā e te ohnū̃ sabbhō kujjh wikhāndā e jō kujjh Āpī kardā e, te ehnā̃ tō̃ wī waḍḍe kamm wikhāēgā pai tusī̃ sāre acarj hōwo.

5. As the Father raiseth the dead, so the Son also maketh alive whom he will.

5. Jīkaṇ Bāp murdeā̃ nū̃ jiwāḷdā e ose tarhā̃ Puttar wī jihnū̃ cāhndā e jiwāḷdā e.

6. The Father judgeth no man but hath given all judgment unto the Son that all should honour the Son as they honour the Father.

6. Bāp kise dī adālat nehī̃ kardā sag̱ō̃ adālat dā kamm ōs Puttar de pēṭe pā dittā e pai sāre lōk Bēṭe dī ose tarhā̃ izzat karn jīkarā̃ Bāp dī karde nē̃.

7. Whosoever doth not honour the Son doth not honour the Father who sent him.

7. Jēhṛā kōī Puttar dī ādar nā kare ōh ohde Ghallaṇwāḷe dī wī ādar nehī̃ kardā.

8. When ye sent to John he bore witness to the

8. Jadō̃ tusā̃ Yuhannā kōḷō̃ pucch ghalleā ōs

truth, but I receive not witness from man, howbeit I say this that ye may be saved.

hakk dī guāhī dittī, par maī̃ insān dī, guāhī nehī̃ cāhndā, ēh gallā̃ maī̃ ēs wāste āk͟hnā wā̃ paī tuhānū̃ najāt miḷe.

9. He was a burning and shining light, and ye were willing for a season to rejoice in his light, but I have witness greater than John's, because the works which the Fathe gave me to fulfil—these works themselves bear witness that God hath sent me.

9. Ōh te baḷdī camakdī battī sī te tusī̃ kujjh cir tīkar ōh dī lō wicc raihṇ nū̃ k͟hush sau, par Mēre kōḷ Yuhannā dī ag͟wāhī nāḷō caṅgī ag͟wāhī e kyū̃jō jehṛe kamm Bāp Menū̃ karn wāste dasse sāṇ ūhōī kamm ag͟wāhī dēnde nē̃ paī K͟hudā Menū̃ ghalleā e.

10. Ye have neither heard his voice nor seen his form, for no man hath seen God at any time.

10. Tusā̃ nā te ohdī wāz suṇī e te nā ohdī shakl diṭṭhī, K͟hudā nū̃ kise nehī̃ kade diṭṭhā.

11. Ye have not his word abiding in you, for ye do not believe him whom he sent.

11. Ohdī kalām tuhāḍḍe wicc nehī̃ raihndī, kyū̃jō tusī̃ ohnū̃ nehī̃ mannde jihnū̃ ōs ghalleā e.

12. Ye search the Scriptures because ye think that in them ye have eternal life, but ye will not come to me that ye may have eternal life.

12. Tusī̃ Pāk Kitāb nū̃ ēs laī sōc sōcke paṛhde ō paī tuhāḍḍā k͟hiāl e paī ehde wiccō̃ sānū̃ hamēshā dī zindagī miḷdī e, par tā̃mī tusī̃ Mēre kōḷ hamēshā dī zindagī laiṇ nehī̃ aunde.

13. Man, whoever thou art, thou hast no excuse, for the word of God is nigh thee.	13. Jaṇeā, tū̃ bhāwẽ kauṇ hōwẽ, kōī uzr nehī̃ kar saknā ẽ, Khudā dī kalām tēre nēṛe we.
14. If thou wilt believe with thine heart and confess with thy mouth that God raised the Lord Jesus from the dead thou shalt be saved.	14. Jē tū̃ dil nāḷ yakīn karẽ te mū̃hō̃ mann wī laĕ̃ paī Khudā Yesū nū̃ murdeā̃ wiccō̃ jiwāḷeā tenū̃ najāt miḷēdī.
15. Murmur not among yourselves.	15. Āpe wicc buṛbuṛ nā karo.
16. Show thyself to the world.	16. Apṇā āp dunyā nū̃ wikhā.
17. What can I say about myself?	17. Maĩ apṇī bābat kī ākh saknā wā̃?
18. What sayest thou about thyself.	18. Tū̃ apṇī bābat kī āhnnā ẽ?
19. What does he say about himself.	19. Ōh apṇī bābat kī ākhdā e?
20. What do we say about ourselves.	20. Asī̃ apṇī bābat kī ākhne ā̃?
21. What do you say about yourselves.	21. Tusī̃ apṇī bābat kī ākhde o?
22. What do they say about themselves.	22. Ōh apṇī bābat kī ākhde nẽ?

Lesson XXXII.	*Battīhwā̃ Sabak.*
Nevertheless even of the rulers many believed on him, but because of the Pharisees they did not confess it, lest they should be put out of the synagogue, for they regarded men more than God.	Tā̃mī sardārā̃ wiccō̃ bauht sāreā̃ ohde te imān leāndā sī, par Farīsīā̃ dā sadkā lōkā̃ agge mannde nehī̃ sāṇ, mate ibādatkhāneā̃ wiccō̃ chēke nā jaṇ, kyū̃jō ōh Khudā nāḷō̃ bandeā̃ dī waddh parwāh karde sāṇ.

Derived Sentences.

1. Show us a miracle and we shall be satisfied.	1. Sānū̃ kōī karāmāt wikhā te asī̃ rāzī hōwā̃ge.
2. What sign doest thou that we may see and believe on thee?	2. Tū̃ kehṛi karāmāt karnā e, paī asī̃ wēkhke Tēre te imān leāwīye?
3. As the living Father sent me and I live by the Father, so whoever believeth on me, he shall live by me.	3. Jis tarhā̃ Bāp menū̃ ghalleā e te Maĩ ohdī rāhī̃ jiūnnā wā̃, ose tarhā̃ jehṛā Menū̃ manne mērī rāhī̃ jīwēgā.
4. When his brothers had gone up to the feast, then he also went up, not openly but as it were in secret.	4. Jad ohde bhrā īd te ṭur gae saṇ, tā̃ ōh wī geā, par khullam khullā nehī̃, sagõ lōkā̃ kōḷõ lukke.
5. And many of the people believed on him and said, Will the Messiah, when he cometh, do more signs than these which this man doeth? Where is he going to so that we cannot find him?	5. Te lōkā̃ wiccõ bāhḷē ohnū̃ mannan lage te ākkhaṇ lage paī Jad Masīh āwēdā Õh ehde nāḷō waddh karāmātā̃ karēgā, Ēh whalā kitthe jāēgā paī asī̃ ehnū̃ nehī̃ labbh sakā̃ge?
6. Although he had done so many signs before them, yet did they not believe.	6. Bhāwē̃ ohnā̃ agge innīā̃ karāmātā̃ kītīā̃ sāsū tad wī ōh nehī̃ sāṇ mannde.
7. If I then your Lord and Teacher have washed your feet, ye also ought to wash one another's feet.	7. Je Maĩ jehṛā tuhāḍḍā Khudāwand te Ustād wā̃ tuhāḍḍe pair dhōte nē̃, tuhānū̃ cāhīdā e paī ikk dujje de pair dhōhwo.
8. I tell you now before it comes to pass so that	8. Maĩ ōs gall de hōṇ tõ paihle tuhānū̃ dass

	when it comes to pass ye may believe.		chaḍḍnā wā̃ paī jad ho jāe tusī̃ manno.
9.	If ye had believed Moses ye would have believe me for he wrote of me.	9.	Tusī̃ Mūsā nū̃ manno ā te Menū̃ wī manno ā kyū̃jō ōs Mērī bābat likheā sī.
10.	If ye believed not Moses how can ye believe my word.	10.	Mūsā nū̃ jō nehī̃ manneā je, mērī gall dā tuhānū̃ kīkkaṇ yakīn āwe.
11.	If ye had known me ye should have known my Father also.	11.	Menū̃ kade jāṇde o tā̃ Mēre Bāp nū̃ wī jāṇde o.
12.	Ye shall lament, but your lamenting shall be turned to joy.	12.	Tusī̃ rōwōge par tuhāḍḍā rōṇā khushī hō jāēgā.
13.	He did not need any one to tell him what was in man for he knew himself.	13.	Ohnū̃ lōṛ nehī̃ sī paī kōī Ohnū̃ dasse paī insān wicc kī e. Ōh āpe jō jāṇdā sī.
14.	He said to thee, "Thou shall not see me" and now thou hast not seen him for a long time.	14.	Ōs tenū̃ ākheā sī paī tū̃ menū̃ nehī̃ wēkhẽgā te huṇ tū̃ cōkhe cir tõ ohnū̃ nehī̃ wēkheā.
15.	It is a long time since he came here.	15.	Ohnū̃ ētthe āeā̃ cōkhā cir hō gēā e.
16.	John and James, also Peter and Andrew, were brothers.	16.	Yuhannā te Yakūb bhrā sāṇ, te Patras te Andrīās wī.
17.	Tell him as you come to bring his book.	17.	Aundī wārī ohnū̃ ākhī̃ paī kitāb lendā āwī̃.
18.	William was older than Andrew, I think.	18.	Mērī jāc wicc Pīrā Barkat nāḷõ waḍḍā sī.
19.	Was Henry as old as James? No, not so old.	19.	Mīrū Nawāb dā hāṇī sī? Nehī̃ ohde nāḷõ nikkā sī.

20. This box is heavier than that.	20. Ēh sandūk ohde nāḷõ bhārā we.
21. Let Pira or Nawab or Dula come to-day.	21. Yã Pīrā yã Nawāb yã Dūlā ajj āwe.
22. Whether he comes or goes it makes no difference to me.	22. Bhāwẽ āwe bhāwẽ nā āwe menũ kī?
23. Though he offered them gifts none of them would accept them.	23. Bhāwẽ ōh ohnã nũ baṛe iṇām dēndā sī, kōī nehĩ sī lendā.
24. Nawab is bigger than Rahmat.	24. Nawāb Rahmat nāḷõ waḍḍā e.
25. This congregation is greater than that of yesterday.	25. Ēh jamāt kall nāḷõ waḍḍī e.
26. If the king had not been on our side we should never have been saved.	26. Bādshāh sāḍḍe wall nā hondā tã asã kadī nehĩ sī bacṇā.
27. Wherever the master goes the servant goes with him.	27. Jitthe mālik jāe naukar wī nāḷ jāndā e.
28. These are wicked men, some one else will have to save them, they cannot save themselves.	28. Ēh jaṇe sharīr nẽ, ʿhōr kōī ohnã nũ bacāe, āpe nehĩ bac sakde.
29. Tell me whether he has come or not.	29. Menũ dassĩ paī ōh āeā ke nehĩ.
30. Whether he comes or goes you must stay.	30. Ōh bhāwẽ āwe bhāwẽ nā āwe, raĩhṇā pawīgā.
31. He started before I could start.	31. Maĩ aje teār nehĩ sã te ōh ṭur pēā.
32. He went back the way he came.	32. Jehṛe rāh āeā ose rāh parteā.
33. I did not know whether I was awake or dreaming.	33. Menũ shakk sāje paī maĩ khaure jāgnā wã ke suttā.

34. Though you told him he did not obey.	34. Bhāwẽ ohnū̃ ākheā sāī, manneā nehī̃ sāsū.
35. It is my will to give these last as much as I gave to the first.	35. Mērī marzī e pai ehnā̃ chēkaṛleā̃ nū̃ ōnnā ī deā̃ jinnā maī paihleā̃ nū̃ dittā e.
36. Would that I had never seen this man!	36. Maī kade ēs jaṇe nū̃ wēhndā ī nā, te kehī sōhṇī gall sī.
37. Would that all men had kept God's commandments!	37. Kade sāre bande Khudā de hukm mannde baṛī caṅgī gall hondī.
38. He said he would come some day or other.	38. Ākheā sāsū pai kise din āwā̃gā.
39. Unless you agree you will be punished.	39. Je mannẽ nā, tenū̃ sazā miḷēgī.
40. Then he severely rebuked the girls because they would not leave off.	40. Phēr ōs kuṛīā̃ nū̃ baṛī jhāṛ kītī, pai ōh muṛdīā̃ nehī̃ sāṇ.

Lesson XXXIII.	*Tēhtīwā̃ Sabak.*
When they went out to see what had happened they found the man in his right mind, clothed and sitting at Jesus' feet.	Jadõ ōh wēkkhaṇ gae sāṇ pai kī hoeā e ohnā̃ jaṇe nū̃ pūrī hōsh wicc, kapṛe pāe hoe te Yesū de pairā̃ kōḷe baiṭhā hoeā ḍiṭṭhā.

DERIVED SENTENCES.

1. Hīrā saw him coming.	1. Hīre ohnū̃ aundeā̃ wēkheā.
2. He saw them coming.	2. Ōs ohnā̃ nū̃ aundeā̃ wēkheā. [sāje ?
3. Did you see me coming?	3. Menū̃ aundeā̃ ḍiṭṭhā
4. I see the heaven opened and the angels of God ascending and descending.	4. Menū̃ asmān khulā dissdā e, te Khudā de firishte caṛhde te uttarde.

5.	This was done that the written word might be fulfilled.	5. Ēh ēs wāste hoeā sī paī likkhī hoī kalām pūr howe.
6.	It is written in the word of God.	6. Ēh Khudā dī kalām wicc likhea hoeā e.
7.	The world could not hold the books.	7. Ōnnīā̃ kitābā̃ duniā wicc nehī̃ ā sakdīā̃.
8.	I am sent to find out when the letter was sent.	8. Maĩ patā karn wāste ghalleā geā sā̃ paī ōh ciṭṭhī kadõ likkhī geī sī.
9.	There were sixteen beds placed there.	9. Ōtthe sōḷā̃ manjīā̃ ḍaṭṭhīā̃ hoīā̃ sāṇ.
10.	What is born of man is man.	10. Jō kujjh insān thõ jammdā e insān e.
11.	They saw him walking on the bank and drawing nigh the mosque.	11. Ohnā̃ ohnū̃ dande te ṭurdeā̃ te masīt de nēṛe appaṛdeā̃ ḍiṭṭhā.
12.	This is my much loved boy.	12. Ēh mērā baṛā piārā puttar e.
13.	I gave you a written request but you gave me no answer.	13. Maĩ tuhānū̃ likhke arzī dittī sī par tusā̃ koī parwāh nā kītī.
14.	Here is your rejected petition.	14. Āh wēkhā̃ tuhāḍḍī nā manzūr arzī e.
15.	Everything that the Father hath given me, it shall come to me, and whoever cometh to me I will in no wise cast out.	15. Jō kujjh Bāp menū̃ dittā e mēre kōḷ āwēgā, te jō kōī mēre kōḷ āwē Maĩ ohnū̃ kadī nehī̃ kaḍḍhā̃gā.
16.	It is written in the prophets—They shall all be taught of God.	16. Nabīā̃ dīā̃ kitābā̃ wicc likkheā hoeā e paī ohnā̃ sāreā̃ nū̃ Khudā kōḷõ talīm miḷēgī.
17.	The servant is not greater than his Lord nor the messenger greater than the sender.	17. Naukar apṇe mālik tõ waḍḍā nehī̃ hondā, te nā ghalleā hoeā ghallaṇwāḷe tõ.

18. You can get ready-made boots and clothing in this shop.	18. Baṇīā̃ battrīā̃ juttīā̃ te kapṛe es haṭṭī tõ miḷ sakde nẽ.
19. There is water (mixed) in this milk.	19. Ẽs duddh wicc pāṇī raḷeā hoeā e.
20. If you can get ready-cooked food it will be best.	20. Je pakkīā̃ pakāīā̃ rōṭīā̃ miḷ sakaṇ tā̃ acchā hōwēdā.
21. I am watching my mother bake bread.	21. Mai apnī bēbbe nū̃ rōṭīā̃ pakāndeā̃ wēhnnā wā̃ peā.
22. The dog came barking toward me.	22. Kuttā bhauṅkdā hoeā mēre wall āeā.
23. Did you see him dead?	23. Ohnū̃ moeā hoeā ḍiṭṭhā sāī?
24. He kept me seated by him from 11 o'clock till 4.	24. Ōs menū̃ apṇe kōḷ yārā̃ waje tõ laike trai waje tīkar naṭṭī bahā rakkheā.
25. They came as it was getting light.	25. Lō laggdeā̃ āe sāṇ.
26. They came while it was yet light.	26. Lō hondeā̃ āe sāṇ.
27. He is coming with a kettle of boiled water in his hand.	27. Kaṛhe hoe pāṇī dī kētlī hatth wicc laike lagā aundā e.
28. They were standing with heads thrust out of the window.	28. Sir bārī wiccõ kaḍḍhke khlōte hoe sāṇ.
29. Why did you take it without asking?	29. Bin puccheā̃ kyū̃ leā sāī?
30. Why? They gave it to me unasked.	30. Menū̃ maṅgeā̃ binā dittī sāṇē.
31. Bring my book as you come.	31. Kitāb nāḷ lendā āwī.
32. Go on doing the work of your master.	32. Apṇe mālik dā kamm karde jāho.

33. How long have you been in the Panjab?	33. **Panjāb wicc āeā̃ kinnā cir hoeā je?**
34. Give my torn trousers to the tailor to be mended.	34. **Mērī pāṭī hoī patlūn darzī nũ marammat wāste deho.**
35. Having eaten he went away.	35. **Ōh khāke ṭur geā.**
36. He will go eating.	36. **Ōh khandā jāēgā.**
37. Having eaten he begins his work.	37. **Ōh khāke kamm shurū kardā e.**
38. Rising with difficulty he went his way.	38. **Masā̃ masā̃ uṭṭheā te ṭur geā.**
39. Go on giving the medicine.	39. **Duāī dēnde jāo.**
40. The stick broke on the boy being struck.	40. **Muṇḍe nũ laggdeā̃ ī sōṭī bhajj geī.**
41. The horse fell on arriving.	41. **Ghōṛā appaṛdeā̃ ī ḍigg peā.**
42. We want a swift running mare.	42. **Sānū̃ ikk trikkhī ṭurn-wāḷī ghōṛī cāhīdī e.**
43. He took bread and giving thanks broke it.	43. **Ōs rōṭī laike te shukr karke trōṛī.**
44. This mortal body shall live again.	44. **Ēh marnwāḷā jussā phēr jiū pawēgā.**

Lesson XXXIV. — *Cauttīhwā̃ Sabak.*

Relatives and Indefinites.

My Father gave you the true bread from heaven, for the bread of God is that which cometh down from heaven and giveth life to the world.	**Mēre Bāp tuhānū̃ saccī rōṭī asmānō̃ dittī, <u>Kh</u>udā dī rōṭī ōh we jehṛī asmānō̃ aundī e te dunyā nū̃ zindagī dēndī e.**

Derived Sentences.

1. Immediately they were at the shore to which they were going.	1. **Ōh jhaṭ paṭ ōs dande lagg gae jitthe jāṇā sāṇe.**

2. The man whom you saw yesterday at the city gate is a servant of the old prophet.	2. Ōh jaṇā jihnū̃ tusā̃ kall shahr de phāṭak utte ḍiṭṭhā buḍḍhe nabī dā naukar e.
3. The mare that you saw in the market to-day is an Arab.	3. Ōh ghōṛī jihnū̃ tū̃ ajj bazār wicc wēkheā sī Arb dī e.
4. This is the will of him that sent me that every one who seeth the Son and believeth on him should have eternal life, and I should raise him up at the last day.	4. Mēre Ghallaṇwāḷe dī ēh marzī e pai jō kōī Puttar nū̃ wēkkhe te ohde te imān leāwe ohnū̃ hamēshā dī zindagī miḷe te maī ohnū̃ ōṛak de dihāṛe jiwāḷā̃.
5. Is not this Jesus, the son of Joseph the carpenter, whose father and mother we know?	5. Ēh Yesū nehī̃ e, Yūsaf tarkhāṇ dā puttar, jihde māpeā̃ nū̃ asī̃ jāṇṇe ā̃?
6. And the bread which I give is my flesh which I shall give for the people of the world.	6. Te jehṛī rōṭī maī dēnnā wā̃ mērā mās e jō maī dunyā de lōkā̃ wāste dēā̃gā.
7. The man to whom you gave the money is my son-in-law.	7. Jihnū̃ tusā̃ rupayye ditte mērā juāī e.
8. I have not come of myself, he who sent me is true whom ye know not.	8. Maī āpū̃ nehī̃ āeā, par jis menū̃ ghalleā saccā e, te ohnū̃ tusī̃ nehī̃ jāṇde.
9. Some of the people hearing this said, This is truly the prophet. Others said, This is the Christ, but some of them wished to take	9. Ām lōkā̃ wiccō̃ kaīā̃ ēh gall suṇke ākheā pai saccī muccī ēh ōh nabī e. Hōrnā̃ ākheā pai ēh Masīh e, te kaī ohnū̃ phaṛnā cāhnde sāṇ,

	him. However no one laid hands on him.	tad wī kise ohnũ hatth nā lāeā.
10.	He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me.	Jehṛā ohnũ kabūle jis kise nũ Maĩ ghallã̄ ōh menũ kabūldā e, te jehṛā menũ kabūldā e mēre Ghallaṇwālē nũ kabūldā e.
11.	Ask him who it is that he is speaking about.	Ohnũ pucchĩ paī kihdī gall kardā e peā.
12.	Whoever would be my disciple let him take up his cross daily and follow me.	Jeḥrā mērā cēlā baṇṇā cāhndā e rōz apṇī salīb cukkke mēre magar magar āwe.
13.	They hated him more and more.	Ohnā̃ dā jehṛā ohde nāḷ wair sī waddhdā geā.
14.	Let us go to the place where Martha met him.	Asĩ ōs thā̃ calīye jitthe Marthā ohnũ miḷī.
15.	When the spirit of truth cometh whom I will send, he will testify of me.	Jad saceāī dā Rūh āwēgā jihnũ maī ghallā̃gā ōh mērī guāhī dēgā.
16.	Whatsoever he saith to you, do it.	Jō kujjh ōh tuhānũ ākkhe tusĩ karo.
17.	He will remind you of everything that I told you.	Jinnīā̃ gallā̃ maĩ tuhānũ ākhīā̃ nẽ ōh tuhānũ yād duāēgā.
18.	We want to see Jesus.	Asĩ Yesū nũ wēkhṇā cāhnne ā̃.
19.	They came that day to hear him.	Ōh oddiṇ ohdīā̃ gallā̃ suṇṇaṇ wāste āe.
20.	We want to see you, to show you a new book.	Asĩ ikk nawĩ kitāb wikhāṇ laī tuhānũ milṇā cāhnne ā̃.
21.	He did these things that they might understand	Ōs ēh kamm ēs karke kītā paī ōh samjh laiṇ

that he truly loved them.	pai ēh saccī muccī sānū̃ piār kardā e.
22. This came to pass that the word written in their law might be fulfilled, they hated me without a cause.	22. Ēh ēs wāste hoeā pai jehṛī gall ohnā̃ dī sharīat wicc likkhī hoī e pūrī howe pai ohnā̃ dhiḡāṇe mēre nāḷ wair rakkheā.
23. While you have light believe on the light that you may become sons of light.	23. Jicar tīkar tuhāḍḍe kōḷ cānnaṇ haiwe cānnaṇ utte imān leāo, tā̃jō tusī̃ cānnaṇ de puttar baṇo.
24. The high priest of that year said to them, you know nothing at all, and do not consider that it is well that one man die for the people that the whole nation perish not.	24. Ōs sāl de sardār kaihṇ ohnā̃ nū̃ ākheā tusī̃ kakkh wī nehī̃ samjhde te khiāl nehī̃ karde pai ikk jaṇe dā sārī kaum wāste marnā caṅgā e, sārī kaum nā na mare.
25. He got tit for tat.	25. Jehā kītā tehā pāeā.
26. Take as much as you need.	26. Jinnā lōṛīdā ī lellai.
27. Stay as long as you like.	27. Jinnā cir cāho raho.
28. He is as tall as I am.	28. Ōh mere jēḍḍā lammā e.
29. She is as black as coal.	29. Ōh tawe jehī kāḷī e.
30. I did as he did.	30. Jīkaṇ ōs kītā ose tarhā̃ mammī̃ kītā.
31. As far as possible I will care for it.	31. Jetthõ tōṛī hō sake maī̃ ohnū̃ sāhmbā̃gā.
32. As many as believed on him to them gave he the right to become sons of God.	32. Jinneā̃ ohde te imān leāndā ōnneā̃ nū̃ ōs Khudā de puttar baṇaṇ dā hakk dittā.
33. As the Father hath loved	33. Jis tarhā̃ Bāp mēre nāḷ

me, even so have I loved you.	mahabbat kītī ōse tarhā̃ maī tuhāḍḍe nāḷ mahabbat kītī.
34. The more he loved them the more they hated him.	**34.** Jinnī waddh ōs ohnā̃ nāḷ mahabbat kītī ōnnā ī waddh ohnā̃ ohde nāḷ wair kītā.
35. At most there will be a maund.	**35.** Waddh tō̃ waddh ikk maṇ hōwēdā.
36. There will be at least twenty men there.	**36.** Ghaṭṭ tō̃ ghaṭṭ ōtthe cār wīhā̃ jaṇā hōwēgā.

Lesson XXXV. — *Paĩhtīwā̃ Sabak.*

Relatives and Indefinites.

God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have eternal life.	Khudā dunyā nāḷ ajehī mahabbat rakkhī paī ōs apṇā iklautā puttar bakhsheā paī jō kōī ohde te imān leāwe, ohdā nās nā hōwe sagō̃ ohnū̃ hamēshā dī zindagī miḷe.

Derived Sentences.

1. The man who first brought his brother to Christ was Andrew.	1. Ōh jaṇā jis paihle apṇā bhrā Masīh kōḷe leāndā ohdā nā̃ Andrīās sī.
2. The man who betrayed his master was Judas Iscariot.	2. Jis jaṇe apṇe Ustād nū̃ phaṛāeā sī Yahūdā Iskariūtī sī.
3. The woman who anointed the feet of the Lord was Mary.	3. Jis zanānī Khudāwand de pairā̃ te atr maḷeā Mariam sī.
4. What is the meaning of the word that you used just now.	4. Ōs lafaz dā kī matlab e jehṛā huṇ ākheā je?
5. Whoever came went away rich.	5. Jō kōī āeā bakhtāwar hōke ṭur geā.

6. Whatever is your honour's will is acceptable to me.	6. Jō kujjh janāb dī marzī e menū̃ manzūr e.
7. He will tell you the things from which you and your household may get salvation.	7. Ōh tuhānū̃ ōh gallā̃ dassēgā jihnā̃ tō̃ tuhānū̃ te tuhāḍḍe ṭabbar nū̃ najāt miḷe.
8 The boys who beat my boy are the bad boys of the street.	8. Jihnā̃ muṇḍeā̃ mēre muṇḍe nū̃ māreā bazār de sharīr muṇḍe nē̃.
9. I beat that boy most thoroughly, who was blackguarding you yesterday.	9. Maĩ caṅgī tarhā̃ ōs muṇḍe nū̃ phaṇḍeā jehṛā kall tuhānū̃ nakhiddhdā sī.
10. Write down what every one owes or is owed, and whatever is owing any of them will be given him.	10. Ē̃h likkh lai paī har ikk ne kī laiṇā yā̃ dēṇā e, te jō kujjh kise nū̃ aundā e ohnū̃ miḷ jāēgā.
11. To whoever you gave it, he will give it back.	11. Jis kise nū̃ dittā sāī ōh partā dēdā.
12. What is this chair made of? Which chair do you want?	12. Ē̃h kursī kāh dī baṇī hoī e? Kehṛī kursī cāhnde o?
13. What cloth do you want? What men are you asking for?	13. Kehṛe kapṛe dī lōṛ je? Kehṛeā̃ bandeā̃ nū̃ labbhde o pae?
14. Of what use is this? This is quite useless, but that is very useful.	14. Ē̃h kis kamm dā e? Ē̃h te kise kamm dā nehī̃, par ōh baṛā kamm aundā e
15. Whoever believes on him shall not be condemned.	15. Jehṛā ohnū̃ manne, ohde te sazā dā hukm nehī̃ hōwēgā.
16. Whoever does not believe on him, he is already	16. Jehṛā nā manne, ohde te hukm hō geā e, kyū̃jō

condemned, because he does not believe on God's only begotten Son.	ōh Khudā de iklaute Puttar de utte imān nehī̃ leaundā.
17. What is sin? And how can sinful man come before a holy God? These are questions we must try to answer.	17. Gunāh kī e, te pāpī bandā kīkarā̃ Pāk Khudā de agge khlō sakdā e? Ēh ajehe suāl nẽ jihnā̃ dā jawāb dēṇā cāhīdā e.
18. Can God be both merciful and just or are not these attributes irreconcilable?	18. Khudā rahm te insāf dōwe kar sakdā ē, ke ēh dō siftā̃ ikk dujjī dā ulṭ nẽ te raḷ nehī̃ sakdīā̃?
19. Christians claim that the justice and mercy of God are both shown in the death of Christ. Since Christ died by his own choice, there was no compulsion on God's part.	19. Masīhī āhnde nẽ paī Khudā dā rahm te insāf dōwe Masīh dī maut wicc dissde nẽ. Masīh jō apṇī marzī nāḷ moeā Khudā kōī jabr nehī̃ kītā.
20. He willingly paid our debt, and so it is written, God reckoned our trespasses not to us but to him.	20. Ōs apṇī khushī nāḷ sāḍḍā karz lāh dittā, te jīkaṇ likheā hoeā e, Khudā sāḍḍe gunāh sāḍḍe lēkhe wicc nehī̃ sag̱õ ohde lēkhe wicc pāe.

PRINCIPAL SUBJECTS ILLUSTRATED IN PART III.

Panjabi Grammar.

PARTS OF SPEECH.

There are eight parts of speech, *viz.*, noun, adjective, pronoun, verb, adverb, conjunction, preposition and interjection. There is no article. The indefinite article in English, if emphatic, is sometimes expressed by **ikk** (a one, certain) or **kōī** (some), and the definite article, if emphatic, by the demonstrative pronoun **ēh** (this) or **ōh** (that), but usually the English article is not expressed in Panjābī.

Noun.

There are two genders, masculine and feminine; and two numbers, singular and plural.

Gender.

A few words are both masculine and feminine as—

awāz, wāz, wāj	voice.	**kalām**	speech, word.
salām	salutation.	**dard**	pain.
thā̃	place.	**dahī̃**	curdled milk.
k͟hāb	dream.	**wēhl**	leisure.
rūh	spirit.	**gaū̃**	need, profit.
akl	intelligence.	**wāhz, wāhd**	sermon.
rūl	pencil, ruler.	**yār**	friend, paramour.
sharm	shame.	**jāṇū̃**	acquaintance.
pūshal	tail.	**carcā**	talking about.

As a general rule, words which signify males are masculine and those which signify females are feminine, *e.g.*, **ghōṛā** (horse), is masculine, and **ghōṛī** (mare) feminine; but note **ṭabbar,** m., wife, family; **aulād,** f., descendants. The only rules that can be given to determine the gender of nouns which signify inanimate objects are these:—

(1) Words ending in **-ā** or **-ā̃** and words of more than one syllable having the letter **a** in the last syllable are usually masculine, *e.g.*, **āṭā** (flour), **jaṅgaḷ** (forest), **bāllaṇ** (firewood), **cikkaṛ**

(mud), **haḷak** (rabies). But there are many exceptions as **saukaṇ** (co-wife), **ākaṛ** (pride), **haīkaḷ** (necklace).

(2) Words ending in **-ī** are usually feminine, *e.g.*, **battī** (lamp, &c.), **kannī** (border). There are some exceptions— **jī** (wish, individual), **pāṇī** (water), **mōtī** (pearl), and many words in **-ī** denoting males. (See examples on pages 3, 4.)

(3) Words common to Urdu and Panjabi generally have the same gender in both languages. The following are exceptions. Their Panjabi gender is given, **rāh,** m., way; **mēz, mēc,** m., table; **chatt,** m., roof; **parhēz,** f., restraint, refraining from; **hōsh,** f., sense; **akhbār,** f., newspaper; **tār,** f., telegram, wire; **mazāj,** f., pride; **magz,** f., conceit; **sair** or **sail,** m., a walk, pleasure-trip; **marz,** f., disease; **gēnd,** m., ball. See also the double-gender words given above. Educated people tend to copy the Urdu gender; in pure village Panjabi the other is more used. The word **fikr,** thought, anxiety, is always masc.

Words nearly the same in form as Urdu words, but different in gender are **ghāh,** m., grass; **nakk,** m., nose; **cikkaṛ,** m., mud.

Formation of Feminine.

The very large class of masculine nouns and adjectives ending in **-ā,** and past participles in **-eā** or **-ā** form the feminine by changing that termination into **-ī.**

Note.—If the thing signified be an inanimate object, the masculine form generally means a large specimen of the class and the feminine a small one.

Masculine.		Feminine.	
ghōṛā	horse.	**ghōṛī**	mare.
lēllā	he-lamb.	**lēllī**	she-lamb.
wacchā	male-calf.	**wacchī**	female-calf.
caṅgā	good.	**caṅgī**	
kāḷā	black.	**kāḷī**	
mārеā	struck.	**mārī**	
būṭā	large plant.	**būṭī**	small plant.

Note.—Dissyllables in **-eā** change this in the feminine into **eī** or **aī,** *e.g.*—

Masculine.		Feminine.
geā	gone.	**geī.**
peā	fallen.	**paī.**
leā	taken.	**leī.**

2. Where the masculine ends in a consonant, the feminine is sometimes formed by adding **ī**, **ṛī**, **ṇī**, or if the final consonant be r, by adding **nī** to the masculine—

Masculine.		Feminine.	
lohār	blacksmith.	**lohārī**	female of the **lohār** class.
jaṭṭ	peasant.	**jaṭṭī**	female peasant.
karāṛ	shop-keeper.	**karāṛī**	
tarkhāṇ	carpenter.	**tarkhāṇī**	
kumhiār	potter.	**kumhiārī**	
Awāṇ	an **Awāṇ**	**Awāṇī**	
harn	ravine-deer.	**harnī**	
tittar	partridge.	**tittrī**	
bāl	boy.	**bālṛī**	girl.
jātak	boy.	**jātakṛī**	girl.
naṭṭ	acrobat.	**naṭṭṇī**	
ḍūm	musician.	**ḍūmṇī**	
fakīr	beggar.	**fakīrnī**	
zimīndār	peasant.	**zimīndārnī**	

4. A noun or adjective (when used as a noun) ending in **-ī** forms its feminine sometimes by changing the **-ī** into **aṇ**. If the masculine ends in **āī** or **āĩ**, the feminine generally changes this termination into **aiṇ**—

Masculine.		Feminine.
Panjābī	Panjabi.	**Panjābaṇ.**
Kashmīrī	Kasmiri.	**Kashmīran.**
mirāsī	bard, musician.	**mirāsaṇ.**
tēlī	oil-presser.	**tēlaṇ.**
Musallī	sweeper (Muhammadan).	**Musallaṇ.**
Kurēshī	Kureshi.	**Kurēshaṇ.**
mushkī	black.	**mushkaṇ.**
azārī	ill.	**azāran.**

Masculine.		Feminine.	
wairī	enemy.	**wairan.**	
dōdhī	cowherd.	**dōdhaṇ.**	
mōcī	cobbler.	**mōcaṇ.**	
waṅgālī	glass bangle-maker.	**waṅgālaṇ.**	
māchī	baker, waterman.	**māchaṇ.**	
darjī	tailor.	**darjaṇ.**	
bhāī	brother.	**bhaiṇ**	sister.
kasāī	butcher.	**kasaiṇ.**	
arāī̃	market gardener.	**araiṇ.**	
pirhāī	drummer.	**pirhaiṇ.**	
sāī̃	holy man.	**saiṇ**	(rare) wife of **sāī̃.**
nāī	barber.	**naiṇ.**	

Peculiar forms of caste feminines are—

Masculine.		Feminine.
khattrī	shop-keeper (or caste).	**khatrāṇī**
Malak	name of caste (Malik).	**Malakāṇī**
Isāī or **Asāī** or **Shāī**	Christian.	**Asaiṇ** or **Shaiṇ**

In **Shāī** and **Shaiṇ**, the **s** and **h** are kept separate, the pronunciation being nearly **s'āī**, **s'aiṇ**.

5. Many common words have the feminine formed from an entirely different root or in an irregular manner—

Masculine.		Feminine.	
peō	father.	**bebbē, mā̃**	mother.
puttar	son.	**dhī**	daughter.
bhrā	brother.	**bhaiṇ**	sister.
sauhrā	father-in-law.	**sass**	mother-in-law.
mī̃ā̃	holy man, &c.	**bīwī**	female of the **mī̃ā̃** class.
Sayyad	holy caste (Sayyid)	**Sayyadzādī**	female of the Sayyid caste.
jawāī	son-in-law.	**nū̃h**	daughter-in-law.
muṇḍā	boy.	**kuṛī**	girl.
sāhn	bull.	**gā̃**	cow.
ūṭh	he-camel.	**ḍācī**	she-camel (or **ūṭhṇī.**)

Masculine.		Feminine.	
saṇḍhā	buffalo-bull.	**majjh**	buffalo-cow. **saṇḍh** means barren.
chatrā	ram.	**bhēḍ**	ewe.
ṭaṭṭū	pony-horse.	**ṭair**	pony-mare.
ūndhā	boar.	**bhūhn**	sow.

Number.

Masculine Nouns.

1. Masculines ending in a consonant or in any vowel except unaccented **-ā** or **ā̃** generally make no change in the absolute plural, *e.g.*, **ghar** (house), **piṇḍ** (village), **kā̃** (crow), **nāī** (barber), **peō** (father), **ṭaṭṭū** (pony).

2. Masculines ending in unaccented **-ā** and participles ending in **-eā** or **-ā** change these endings to **-ē** for the nominative plural. Unaccented **-ā̃** becomes **-ē̃**.

Singular.		Plural.
ghōṛā	horse.	**ghōṛē.**
kuttā	dog.	**kuttē.**
caṅgā	good.	**caṅgē.**
māreā	struck.	**mārē.**
Exceptions—		
bhrā	brother.	**bhrā.**
geā	gone.	**gaiē.**
peā	fallen.	**paiē.**
leā	taken.	**laiē.**
rehā	remained.	**raihe.**
ḍehā	engaged in.	**ḍaihe.**

Monosyllables ending in **-ā** or **-ā̃** and nouns of more than one syllable ending in **ā** or **ā̃** with the accent on the last syllable do not change for the absolute plural. Thus **bhrā** brother; **ghumā̃** measure of land, (about an acre), do not change.

Feminine Nouns.

3. Feminines usually form the absolute plural by adding **ā̃** to the singular; if the singular ends in **-ā**, or **-ā̃** they generally add **-wā̃** :—

Singular.		Plural.
bhēḍ	ewe.	**bhēḍā̃.**
bhaiṇ	sister.	**bhaiṇā̃.**
gall	word.	**gallā̃.**
billī	she-cat.	**billīā̃.**
dhī	daughter.	**dhīā̃.**
caṅgī	good.	**caṅgīā̃.**
mā̃	mother.	**mā̃wā̃.**

4. Some feminine nouns, especially those ending in **-a**, **-ā̃** and **-āh** frequently form the nominative plural by adding **-ī̃** instead of **-ā̃** to the singular:—

Singular.		Plural.
salāh	advice.	**salāhī̃.**
tankẖāh	pay.	**tankẖāhī̃.**
balā	calamity.	**balāī̃.**
sazā	punishment.	**sazāī̃.**
zāt	caste.	**zātī̃.**
gā̃	cow.	**gā̃ī̃.**
rāt	night.	**rātī̃.**
kanāḷ	a land-measure.	**kanāḷī.**
kẖāngāh	saint's tomb.	**kẖāngāhī.**
duā	prayer.	**duāī̃.**

gā̃, cow, very frequently has plural **gāīā̃.**

Most such words take the regular plural also.

5. A few feminine nouns form the absolute plural by adding **-ū̃** to the singular—

Singular.		Plural.
hanj	tear.	**hanjū̃.**
khumb	mushroom.	**khumbū̃.**
pīhl	fruit of **waṇ** tree.	**pīhlū̃.**
wast	thing.	**wastū̃.**
atthar	tear.	**atthrū̃** (the **a** being dropped).
chill	rupee (slang).	**chillū̃.**

Most of these words have the regular plural also.

Case.

Nominative or Absolute Singular.

The absolute form of a noun or adjective is used when the word is in the nominative; it may also be used as an accusative, *e.g.*, **ēh mērā ghōṛā we** (this is my horse), or **mērā ghōṛā laiā** (bring my horse).

In all other cases (except in the vocative and locative cases of certain nouns) the absolute form of the noun or adjective is apt to change into what may be called the prepositional form, regarding which the following rules may be given.

Oblique or Prepositional Singular.

(1) Feminines, whatever be their termination, and masculines ending in a consonant, or in any vowel except unaccented **-ā** or **-ā̃**, usually undergo no change in the prepositional singular, *e.g.*, **bhaiṇ** (sister), **cūcī** *f.* (chicken), **piṇḍ** *m.* (village), **nāī** *m.* (barber), **ṭaṭṭū** *m.* (pony), **sarā̃**, *f.* (sarāē).

Masculine monosyllables ending in **-ā** or **-ā̃** and masculine nouns of more than one syllable ending in **-ā** or **-ā̃** with the accent on the last syllable do not change for the prepositional singular.

(2) The rest of the large class of masculine words ending in **ā** change it into **ē** in the oblique singular, thus making it the same as the absolute plural. Unaccented **-ā̃** becomes **-ē̃**.

Absolute Singular.		Oblique Singular.
ghōṛā	horse.	**ghōṛē.**
kuttā	dog.	**kuttē.**
caṅgā	good.	**caṅgē.**
mīā̃	holy man.	**mīē̃.**

Prepositional Plural.

The plural is formed by adding **ā̃** to the absolute plural; but in masculine nouns if the absolute plural ends in **ā** or **ā̃**, a '**w**' is inserted, and in feminine nouns the ending **-ā̃** of the absolute plural does not change for the prepositional plural.

Absolute Plural.		Prepositional Plural.
mā̃wā̃	mothers.	**mā̃wā̃.**
gāīā̃	cows.	**gāīā̃.**
gallā̃	words.	**gallā̃.**
caṅgē *m.*	good.	**caṅgeā̃.**
caṅgīā̃ *f.*	good.	**caṅgīā̃.**
ghar	houses.	**gharā̃.**
kuttē	dogs.	**kutteā̃.**
ghōṛē	horses.	**ghōṛeā̃.**
bhrā	brothers.	**bhrāwā̃.**
nā̃	names.	**nā̃wā̃.**

Plurals in **-ī̃** or **-ū̃** usually have the alternative form in **-ā̃** and in the prepositional tend to revert to the **-ā̃** form, though **-ī̃** and **-ū̃** are not unknown, thus **atthrū̃,** tears, prep. **atthrā̃,** or **atthrū̃, k͟hāngāhī̃,** saints' tombs, prep., **k͟hāngāhī̃** or **k͟hāngāhā̃.**

The Agent Case.

The agent case, used for the subject when the verb is a transitive verb in a tense expressed by the past participle and its compounds, is the prepositional form of the noun without any termination. Very frequently **nē** is used as a kind of preposition, after the oblique form of the noun.

peō kītā	the father did it.	**kuttē kītā**	the dog did it.
puttar kītā	the son did it.	**kutteā̃ kītā**	the dogs did it.

kuṛī nē kītā, the girl did it.

The Genitive Case.

The genitive case is formed by adding to the prepositional form the preposition **dā**, which resembles the *'s* in English, but converts the noun into a sort of adjective declined like an adjective in **ā**, so as to agree with the following or governing noun in gender, number and case :—

Genitive Preposition.		*Number and Case of following noun.*
Masculine.	Feminine.	
dā	**dī**	singular absolute.
dē	**dī**	„ prepositional, agent, locative.

Masculine.	Feminine.		
deā	**dīē**	singular	vocative.
dē	**dīā̃**	plural	absolute.
deā̃	**dīā̃**	„	prepositional, agent.
dī	**dī**	„	locative.
deō	**dīō**	„	vocative.

Examples.

jaṇē dā ghōṛā	the man's horse.	**jaṇē dē ghōṛē**	the man's horses.
jaṇē dē ghōṛē dā.	of the man's horse.	**jaṇē deā̃ ghōṛeā̃ dā.**	of the man's horses.
jaṇē dī ghōṛī	the man's mare.	**jaṇē dīā̃ ghōṛīā̃**	the man's mares.
jaṇē dī ghōṛī dā.	of the man's mare.	**jaṇē dīā̃ ghōṛīā̃ dā.**	of the man's mares.
jaṇe dī hatthī̃	with the man's hands.	**piṇḍ dīō kuṛīō**	O girls of the village.

THE DATIVE CASE.

The dative case, which may also be used as an accusative, is formed by adding the preposition **nū̃** to the prepositional form :—

Examples.

ghōṛē nū̃	to the horse.	**ghōṛeā̃ nū̃**	to the horses.
ghōṛī nū̃	to the mare.	**ghōṛiā̃ nū̃**	to the mares.

THE LOCATIVE CASE.

The locative case means *to*, *at*, or *in*, a place, time or thing, *by* or *with* an instrument, *for* a price, etc. It is formed as follows :—

(1) A masculine in **ā** changes the **ā** into **ē**, *e.g.*, **Kujrā̃āḷē,** at **Gujrā̃wāla; Jaṇḍeāḷē,** at **Jaṇḍeāḷa; rōṭī wēḷē,** at breakfast-time.

(2) A masculine noun in the singular ending in a consonant either remains unchanged, or adds **ē** to the root :—

Examples.

gharē hai	he is at home.	**skūlē chalīyē**	let us go to school.

ghar gēā	he has gone home.	**Sambṛeāḷe raihn-dā e.**	he lives at **Sambṛeāḷ.**
Wazīrābād geā e	he has gone to Wazīrābād.		
Siāḷkōṭ kamm kardā e	he works in Siāḷkōṭ.		

(3) In the plural masculine nouns take **-ī̃** as the locative termination, plural names of towns and villages ending in **-ē** take **-ī̃**, except those ending in **-kē** which take **-kī**.

ōh dī hatthī̃	by his hands.	**Nattī̃**	in or to **Natt.**
apṇī̃ gharī̃	in their own houses.	**Wairōkī**	in or to **Wairōkē.**
Kulārī̃	in or to **Kulār.**	**Aujḷī̃**	in or to **Aujḷē.**
Ḍhabbī̃	in or to **Ḍhabb.**	**aṭṭhī̃ dinī̃**	every eighth day or in eight days.

hatthī̃ baddhī̃ gulām, devoted slave, (slave with hands joined in supplication).

Most place names which end in a consonant and are singular have no special locative form. Exceptions are **Panjāb,** f., **Hindustān,** m., **Gujrāt,** f., **Ambarsar,** m. (Amritsar), **Sambṛeaḷ,** m., **Wilait** f. (Europe, America) which may add **-ē.**

In the case of names of villages whose form does not at once decide whether they are singular or plural, no rule can be given. Each one must be ascertained separately. A large number of such are plural, and of these it will probably be found that nearly all are names of castes (Musalmān or Hindu) and conversely that most names of villages which are also names of castes are plural.

(4) Feminines take **-ī** or **-ē** as the sing. loc. termination, but those in **-ī** remain unchanged. Some words denoting time take **-ī̃.**

rātī̃	at night.	**masītī**	in the mosque (also **masīt**).
shāmī̃	in the evening.		
dopaihrī̃	at midday.	**bhaṭṭhī**	at the oven.
tasīlē	at the **tahsīl.**	**haṭṭī**	at the shop.
Gujrāte	in Gujrāte.	**dhuppē**	in the sun.

The feminine plural locative ending is **-ī̃,** as **Bāgṛī̃,** in Bāgṛiā̃.

In some districts fem. plurals in **īā̃** change **īā̃** to **īē̃** for the locative, as **Bāgṛīē̃.** In numerals too we hear **cāḷīē̃** for **cāḷī̃, wīhē̃** for **wīh,** etc.

(5) The locative case is frequently used in connection with prices, **sattī paisī̃** for seven pice, **pañī̃ rupaī̃,** for five rupees.

(6) The locative is often formed by means of prepositions, as **wicc** or **icc,** in; **nū̃,** to, **utte** or **tē,** upon; **tō̃,** from.

The Vocative Case.

Most nouns in the singular, especially those ending in a consonant, may keep the nominative form for the vocative. But very frequently they have a special form according to the following rules:—

(1) A masculine in the singular makes the vocative by adding **ā** to the prepositional form, *e.g.*, **hē sacceā Rabbā,** O true God; **puttarā,** O son; **sūrā,** you pig; **O Jahān Khānā,** O Jahān Khān; an exception is **bāpū,** (rare), O father.

Some nouns in **-ā** indicating persons do not take a special vocative form, such are **cāccā,** uncle, father; **bābbā,** grandfather, uncle, old man; **māmmā,** maternal uncle; **dādā,** professional singer; **dāddā,** paternal grandfather; **nānnā,** maternal grandfather.

bhrā, brother has **bhrāwā**; plur., **bhrāwō.**

(2) A feminine in the singular generally makes the vocative in the same way as a masculine, if it ends in a consonant or in any vowel except **-ī**; if, however, it is the proper name of a person or if it ends in **-ī** it adds **-ē.** Many do not change at all. **nī̃ mērīē dhīē,** O my daughter, **nī̃ sāwīē,** O grey mare; **nī̃ Tābaṇē,** O Tāban; **Karam Bībīē,** O Karam Bībī; **bhaiṇā,** O sister; (also **bhaiṇē**) **bēbbē,** O mother.

(3) The plural, whether masculine or feminine, makes the vocative by adding **ō** to the singular oblique form; *e. g.*, **puttarō,** O sons; **dhīō,** O daughters.

Prepositions.

All prepositions require the word they govern to have the prepositional form. See under the heading Prepositions, page 35.

Examples.

Examples may now be given of the declension of nouns of various classes. In every case the agent, genitive and dative are simply the prepositional with or without the addition of prepositions.

(1) Masculine nouns ending in ā unaccented.

ghōṛā, horse.

Case.	Singular.		Plural.	
Nominative ...	**ghōṛā**	a horse.	**ghōṛē**	horses.
Agent ...	**ghōṛē**	a horse.	**ghōṛeā̃**	horses.
Genitive ...	**ghōṛē dā**	of a horse.	**ghōṛeā̃ dā**	of horses.
Dative, Accusative ...	**ghōṛē nū̃**	to a horse.	**ghōṛeā̃ nū̃**	to horses.
Vocative ...	**ghōṛeā**	O horse.	**ghōṛeō**	O horses.

(2) Ordinary masculine nouns not ending in -ā unaccented.

ghar, house.

Nominative ...	**ghar**	a house.	**ghar**	houses.
Agent	**ghar**	a house.	**gharā̃**	houses.
Genitive ...	**ghar dā**	of a house.	**gharā̃ dā**	of houses.
Dative, Accusative ...	**ghar nū̃**	to a house.	**gharā̃ nū̃**	to houses.
Locative ...	**ghar** or **gharē**	at a house.	**gharī̃**	in houses.
Vocative ...	**gharā**	O house.	**gharō**	O houses.

bhrā, brother.

Nominative ...	**bhrā**	brother	**bhrā.**
Agent ...	**bhrā**		**bhrāwā̃.**
Genitive ...	**bhrā dā**		**bhrāwā̃ dā.**
Dative, Accusative ...	**bhrā nū̃**		**bhrāwā̃ nū̃.**
Vocative ...	**bhrāwā**		**bhrāwō.**

mōcī, shoemaker.

Nominative ...	**mōcī**	shoemaker	**mōcī.**
Agent, Prepositional ...	**mōcī**		**mōcīā̃.**
Vocative ...	**mōcīā**		**mōcīō.**

(3) Feminine nouns ending in a consonant—

bhaiṇ, sister.

Case.	Singular.		Plural.	
Nominative ...	**bhaiṇ**	a sister.	**bhaiṇā̃**	sisters.
Agent ...	**bhaiṇ**	a sister.	**bhaiṇā̃**	sisters.
Genitive ...	**bhaiṇ dā**	of a sister.	**bhaiṇā̃ dā**	of sisters.
Dative, Accusative ...	**bhaiṇ nū̃**	to a sister.	**bhaiṇā̃ nū̃**	to sisters.
Vocative ...	**bhaiṇ -ā, -ē**	O sister.	**bhaiṇō**	O sisters.

(4) Feminine nouns in **ī**—

ghōṛī, mare.

Nominative...	**ghōṛī**	a mare.	**ghōṛīā̃**	mares.
Agent ...	**ghōṛī**	a mare.	**ghōṛīā̃**	mares.
Genitive ...	**ghōṛī dā**	of a mare.	**ghōṛīā̃ dā**	of mares.
Dative, Accusative ...	**ghōṛī nū̃**	to a mare.	**ghōṛīā̃ nū̃**	to mares.
Vocative ...	**ghōṛīē**	O mare.	**ghōṛīō**	O mares.

To express direction from **õ** is added to the prepositional singular; **õ** is not added to plurals, but plural names of villages add **-īõ**, or if ending in **-ē** change **-ē** to **-īõ**—

kuṛhõ	from the cow-house.	**Kulārīõ**	from Kulār.
haṭṭīõ	from the shop.	**Kujrā̃āḷeõ**	from Gujrā̃wāla.
Nattīõ	from Natt.	**Wairōkīõ**	from Wairōkē.

Maṛdēkīõ from Mardēkē.

Direction from may also be expressed by the use of the preposition **tõ, thõ, thī̃**—

haṭṭī tõ. **Wairōkeā̃ tõ.**
Kulārā̃ thī̃ **Nattā̃ tõ.**

DIMINUTIVES.

Diminutives are often formed, in the case of inanimate objects, by changing a masculine into a feminine—

Examples.

cappā	a large oar.	**cappī**	a small oar.
būṭā	a large plant.	**būṭī**	a small plant.
sōṭā	a stick.	**sōṭī**	a small stick.
bhaṛōhlā	large mud receptacle for corn.	**bhaṛōhlī**	small do.
khūh	well.	**khūhī**	small well.
ghaṛā	large earthen vessel.	**ghaṛī**	small **ghaṛā**.
sūā	big needle.	**sūī**	small needle.

Irregular diminutives are—

billā	a cat.	**bilūṅgā**	a kitten.
paṭṭhā	a kid.	**paṭhōrā**	a small kid.
kuttā	a dog.	**katūrā**	a puppy.
bakrā	a goat.	**bag̲rōṭā**	a kid.
ḍhōl	drum.	**ḍhōlkī**	a little drum.
saṇḍhā	buffalo.	**jhōṭā, kaṭṭā**	small buffalo.
majjh	buffalo-cow.	**jhoṭi, kaṭṭi**	small buffalo-cow.
ūṭh	camel.	**bōttā, ṭōḍḍā**	young camel.
kukkaṛ	cock.	**cūcā**	chicken.
ḍhaggā	bull.	**waihṛā,**	calf.
		wacchā.	calf.
ghōṛā	horse.	**wachērā**	foal.
ciṛī	small bird.	**bōṭ**	young of small bird.

COLLECTIVE NOUNS.

kaṭṭh, *m.*	assembly.
triñjaṇ, *f.*, or **bhōhrā,** *m.*	a spinning-bee of girls or women.
ijjaṛ, *m.*	flock of goats and sheep.
wagg, *m.*	herd of cattle.
ḍār, taraṇḍā	flock of birds.

CONTRACTIONS.

Names are often contracted, *e.g.*—

Mhammā, **Mhandā**	for **Muhammad**—.	**Fajjā, Fajjū**, **Phaillā, Phallā**	for **Fazl**—.
Bakkū	„ **Barkat**—.	**Jāmū̃**	„ **Nizām**—.
Jānnā̃	„ **Ramzān**—.		

Similarly with girls' names.

Tābā̃, Tābō, Tābaṇ for	**Mahtāb**—.	**Phaillā̃** for	**Fazl**—.
Barkatē ,,	**Barkat**—.	**Ishrū** ,,	**Ishwar**—.
Phattō ,,	**Fateh**—.	**Kammō̃** ,,	**Karm**—.

The second part of the name is left blank above, for it is immaterial. Thus **Phaillā** stands equally for **Fazl Dīn, Fazl Dād** and **Fazl Ahmad.**

Doublets.

Nouns and other words are sometimes extended by an addition or repetition; the effect is that of familiar reference to something well known and sometimes of emphasis. See p. 72.

dāṇā phakkā	grain of sorts.
kall mukallā **caṛā chāṇḍ** or **caṛā muṛā**	quite alone.
lakkaṛ shakkaṛ	wood of sorts.
ukkā mukkā	at all.
autrā nikhattrā	childless.
ḍaṅgar caukhar	cattle of sorts.
kitāb shitāb	a book of sorts.
ghōṛā shōṛā	a horse of a sort.
cauṛ capaṭṭ	utterly useless.
ḍiṅg phariṅgā	crooked.
caṅgā bhalā	all right, quite well.
gōḷ mōḷ	ambiguous.
fulāṇī . . . dhīṅgṛī	one thing or another.

This repetition is used with verbs also as—

baṇā ū kē = baṇākē	having made.
puccheā giccheā	asked.

Adjectives.

Adjectives ending in **-ā** agree with their nouns in gender, number and case, and generally precede them. The great majority of adjectives end in the termination **ā** for the masculine, which is changed to **ī** for the feminine, and are declined like nouns in **ā** and **ī**. Other adjectives make no change. Even with those end-

ing in -ā one often finds -ē before a noun for all cases, singular and plural, except the nominative singular and locative plural. These adjectives sometimes, and pronominal adjectives generally, take -ī for -ī̃ in the loc. plur.

Masculine.

Singular.

caṅgā ghōṛā	a good horse.
caṅgē ghōṛē dā	of a good horse.

Plural.

caṅgē ghōṛē	good horses.
caṅgeā̃ ghōṛeā̃ dā	of good horses.

Feminine.

Singular.

caṅgī ghōṛī	a good mare.
caṅgī ghōṛī dā	of a good mare.

Plural.

caṅgīā̃ ghōṛīā̃	good mares.
caṅgīā̃ ghōṛīā̃ dā	of good mares

Note.—The declension of **sabbh** (all) is peculiar. In the singular it does not alter for either gender or case; in the plural it is **sabbh** (emphatic **sabbhē**) in the absolute case for both masculine and feminine, and **sabbhnā̃** in the prepositional case (locative plural **sabbhnī̃**).

Common adjectives are—

waḍḍā	big.	**nikkā**	little.
buḍḍhā, buḍhṛā	old.	**nikkā**	young.
lammā	long.	**chōṭā** or **nikkā**	short.
uccā	high.	**nīwā̃**	low.
cauṛā	broad.	**sauṛā** or **bhīṛā**	narrow.
mōkḷā	roomy.	**sauṛā**	non-roomy, cramped.
caṅgā	good.	**bhaiṛā**	bad.
wall	fair, good.	**māṛā**	poor, feeble.
sajjā	right.	**khabbā**	left.

mōṭā	thick.	**patlā**	thin.
ākrā	stiff (paste, etc.).	**ḍhillā**	loose.
ḍūṅghā	deep.	**thōṛā**	shallow, little.
siddhā	straight.	{ **ḍiṅgā**	crooked.
		{ **puṭṭhā**	upside down.
kāḷā	black.	**ciṭṭā** or **baggā**	white.
rattā	red.	**nīlā**	blue.
pīḷā	yellow.	**sāwā**	green, grey.
bhūsḷā	brown.	**hōr**	other.
tagṛā	strong.	**māṛā** or **lissā**	weak.
wadhīk	excessive.	**kassā**	deficient.
gillā	wet.	**sukkā**	dry.
kharā	genuine, good.	**khōṭā**	counterfeit, false.

FORMATION OF ADJECTIVES.

Some adjectives are formed from nouns by the addition of **ā**, with or without an alteration in the root, but many are formed irregularly.

Noun.		Adjective.	
aukh	difficulty.	**aukkhā**	difficult.
bhukkh	hunger.	**bhukkhā**	hungry.
bhār	weight.	**bhārā**	heavy.
cir	a long time.	{ **cirōkṇā**	of a long time ago.
		{ **cirkā, cirākā**	late.
majjh	a buffalo.	**mājhā**	of a buffalo.
gā	cow.	**gōkā**	of a cow.
bakrā	goat.	**bākrā**	of a goat.

The affix **-kā** is used with proper names to form adjectives signifying belonging to or connected with. It is added to the prepositional case of the singular. These adjectives are declined like other adjectives in -ā. **Būṭēkeā̃ wicc ajj laṛāī e,** there is a quarrel to-day among Buta's people, *i.e.*, his family.

Būṭēkā piṇḍ, Buta's village.

This resembles in form, but not in usage, the Urdu preposition **kā**.

The prefix **su-** means good, and **ka-** or **ku-** means bad; **puttar kuputtar hundē nẽ, māpē kumāpē kadī nehī̃ hundē,** sons are bad, parents never are bad; **kucajjā,** unsuitable, improper, **sucajjā,** proper, suitable.

Comparison.

There are no comparative or superlative forms. To express comparison the prepositions **nāḷõ,** than, and **tõ** or **thõ,** from, are used governing in the prepositional case the name of the thing with which comparison is made, the adjective remaining in the positive form. **ōh methõ tag̲ṛā e,** he is stronger than I; **mērī kuṛī nāḷõ tērī waḍḍī e,** your daughter is bigger than mine; **shikrē nāḷõ lāllī māṛī e,** a maina is weaker than a shikra.

The words **waddh,** more and **ghaṭṭ,** less are sometimes used, as **ēh waddh tag̲ṛā e, oh ghaṭṭ tag̲ṛā e,** this is stronger, that is less strong.

Sometimes the final **ā** is changed into **ērā** to signify 'rather, like the English ending -ish, but this termination frequently makes no change in the meaning. When the adjective ends in **-ṛā,** the **ṛ** becomes **r,** and the **-ērā** then becomes **-ēṛā.**

Examples.

Positive.		Comparative.	
mōkḷā	roomy.	**mokḷērā**	rather roomy.
caṅgā	good.	**caṅgērā**	rather good.
waḍḍā	large.	**waḍērā**	rather large.
patlā	thin.	**patlērā**	rather thin.
kassā	deficient.	**kasērā**	a little less.
bhārā	heavy.	**bharērā**	rather heavy.
māṛā	feeble, weak.	**marēṛā**	rather feeble.
nikkā	small.	**nikērā**	smallish.
mōṭā	fat.	**muṭērā**	fattish.
sauṛā	narrow.	**surēṛā**	rather narrow.
cauṛā	broad.	**curēṛā**	broadish.
lammā	long.	**lamērā**	longish.
uccā	high.	**ucērā**	rather high.

Positive.		Comparative.	
hauḷā	light, not heavy.	**hulērā**	lightish.
tagṛā	strong.	**tagrēṛā**	rather strong.

Superlative.

The superlative is expressed by making a comparison with the word "all" **ōh sabbhnā̃ tō̃ nikkā e,** this is smaller than all, *i.e.*, the smallest. **ōh sāreā̃ nāḷō̃ māṛā e,** he is the weakest of all.

For **nāḷō̃** or **tō̃** we might have **wiccō̃,** out of, he is small or weak out of all, *i.e.*, he is the smallest or weakest.

Numerals.

The numerals are as follows:—

1.	ikk.	24.	cawī, cawwī.
2.	dō.	25.	panjhī.
3.	trai.	26.	chabbī.
4.	cār.	27.	satāī.
5.	panj.	28.	aṭhāī.
6.	chē.	29.	unattī, unattrī.
7.	satt.	30.	trīh, tīh.
8.	aṭṭh.	31.	ikattī, ikattri.
9.	naũ.	32.	battī, battrī.
10.	das.	33.	tḗtī or tētti, tētrī.
11.	yārā̃.	34.	cauttī or caũtī, cautrī.
12.	bārā̃.	35.	paĩtī, paĩtrī.
13.	tērā̃.	36.	chattī, chattrī.
14.	caudā̃.	37.	saĩtī, saĩtrī.
15.	pandrā̃.	38.	aṭhattī, aṭhattrī.
16.	sōḷā̃.	39.	untāḷī.
17.	satārā̃.	40.	cāḷī.
18.	aṭhārā̃.	41.	iktāḷī.
19.	unnī̃.	42.	batāḷī. bĕtāḷī
20.	wīh.	43.	tartāḷī.
21.	ikkī.	44.	cutāḷī.
22.	bāī.	45.	paĩtāḷī.
23.	trēī.	46.	chatāḷī.

47. saītāḷī.
48. aṭhtāḷī.
49. unanjā, unwanjā or uṇwanjā.
50. panjāh.
51. ikwanjā.
52. bawanjā.
53. tarwanjā.
54. curinjā.
55. pacwanjā, pachwanjā.
56. chiwanjā, chawinjā.
57. satwanjā.
58. aṭhwanjā.
59. unāhṭh.
60. saṭṭh.
61. ikāhṭh.
62. bāhṭh.
63. trēhṭh.
64. cauhṭh.
65. paīhṭh.
66. cheāhṭh.
67. satāhṭh.
68. aṭhāhṭh.
69. unhattar.
70. sattar, shattar.*
71. ikhattar.*
72. bahattar.
73. tihattar, tirhattar.
74. cuhattar, curhattar.
75. panjhattar.
76. chehattar.
77. satattar, sathattar.*
78. aṭhattar, aṭhhattar.*
79. unāsī.
80. assī.
81. ikāsī.
82. beāsī.
83. tirāsī.
84. curāsī.
85. panjāsī.
86. cheāsī.
87. satāsī.
88. aṭhāsi.
89. unānawe.
90. nabbe, nawwe.
91. ikānawe.
92. bānawe.
93. tirānawe.
94. curānawe.
95. pacānawe, panjānawe.
96. cheānawe.
97. satānawe.
98. aṭhānawe.
99. naṛinawe.
100. sau, sai.
200. dō sau.
300. trai sau.
400. cār sau.
1000. hazār or hajār.
100,000. lakkh.
10,000,000. karōṛ.

* In these words the h of the syllable hat is to be pronounced in the deep way described under Pronunciation. The words resemble 'sattar, sat'attar, aṭh'attar, where ' stands for the Arabic 'ain.

DECLENSION OF NUMERALS.

Cardinal numbers have two oblique forms, prepositional and locative, which are used before plural nouns in these cases. **ikk.** The others take the following forms.

ikk, one.........**ikk, ikkī**	both prepositional and locative.	
dō, two.........**dūh**	„	„ „
trai, three ...**trūh, treūh**	„	„ „
cār, four.........**caūh**	„	„ „

The rest add **-ā̃** for the prepositional; those already ending in **-ā̃** (11—18) add nothing, those ending in **-ā** (49, 51—58) change **-ā** to **-ā̃**. For the locative **-ī̃** is added, those ending in **-ā̃, -ā, -ē, -ī** change these to **-ī̃**, while **unnī̃** remains unaltered. **chē** takes both **chī̃** and **cheī̃, wīh** and **trīh** become **wī̃h** and **trī̃h. sau** and **sai** declined only when several hundreds are spoken of.

Nominative	Prepositional.	Locative.	Meaning.
satt.	**sattā̃**	**sattī̃**	7.
pandrā̃.	**pandrā̃**	**pandrī̃**	15.
wīh.	**wīhā̃**	**wī̃h**	20.
panjhī.	**panjhīā̃**	**panjhī̃**	25.
panjāh.	**panjāhā̃**	**panjāhī̃**	50.
satwanjā.	**satwanjā̃**	**satwanjī̃**	57.
bāhṭh.	**bāhṭhā̃**	**bāhṭhī̃**	62.
nabbe.	**nabbeā̃**	**nabbī̃**	90.
sau, sai.	**sauā̃, saiā̃**	**saiī̃**	100.

panjhī̃ rupaī̃ miḷeā, it cost 25 rupees; **panjā̃ ghumāwā̃ dī paiḷī,** a field of five **ghumaos** (acres).

Above 100 the numbers are joined without the copulative, **ikk sau ikk** 101, **do sau panjhī,** 225, **cār sau unānawe,** 489.

The first few numerals have emphatic forms. For the sake of emphasis **-ē** is added to the cardinal. Beyond **das,** ten, this is rare except perhaps for **saṭṭhē,** from **saṭṭh,** sixty. **dō,** two, **trai,** three, **chē,** six, insert **w** making **dōwē, traiwē, chēwē. ikk** are becomes **ikkō.** The first four are declined.

Ordinary.	Intensive.	Prepositional.	Meaning.
ikk.	**ikkō.**	**ikksē.**	one.
dō.	**dōwē.**	**dōhā̃.**	two.

Ordinary.	Intensive.	Prepositional.	Meaning.
trai.	**traiwē.**	**triūhā̃.**	three.
cār.	**cārē.**	**cauhā̃.**	four.
das.	**dasē.**	none.	ten.
chē.	**chēwē.**	none.	six.

Peasants generally count by scores, though **sau,** hundred, **hajār,** thousand, and **lakkh,** 100,000 are common.

panjā̃ utte satt wīhā̃	=	145 (seven score on five).
caudā̃ utte sau	=	114 (a hundred on fourteen).
chēā̃ utte chē wīhā̃	=	126 (six score on six).
chēā̃ ghaṭṭ chē wīhā̃	=	114 (six score less six).

Ordinals.

Ordinal numbers, after the first four, are formed by adding **wā̃** to the cardinal. All ordinal numbers from **11**th to 99th, except those from 69th to 78th, are pronounced with an **h** which raises the tone, whether such an **h** is found in the cardinal or not.

paihlā	first	**panjāhwā̃**	fiftieth.
dujjā, dūsrā	second	**trīhwā̃**	thirtieth.
trījjā, tījjā, tīsrā	third	**nawwhēwā̃**	ninetieth.
cauthā	fourth	**sauwhā̃**	hundredth.

Ninth is often **nāwā̃** or **nauā̃** being thus distinguished from **nawā̃,** new.

These are all adjectives declinable like adjectives in **ā** and **ā̃.**

Ordinal numbers are not very much used after the first ten or twelve. The accent is on the syllable which is accented in the cardinals. For reckoning the days of the Ramzan fast and for the days of Muhammadan months generally a different form is usually given to the following numbers. In more northerly districts they are common for all purposes. It is to be noted that in all *these* the accent is changed from the first syllable to the second

19th	**unīhwā̃**	25th	**panjīhwā̃.**
21st	**ikīhwā̃**	26th	**chabīhwā̃.**
22nd	**bawīhwā̃**	27th	**satīhwā̃.**
23rd	**tarwīhwā̃**	28th	**aṭhīhwā̃.**
24th	**cawīhwā̃**		

In **panjīwā̃** the first **h** of **panjhī** is dropped.

MULTIPLES.

The first few numbers have forms ending in -ṇā, which are declinable adjectives. Comparison in size, cost, etc., may be made by the use of the word **hissa**, part. For the idea of frequency of occurrence, three times, four times, etc. **wārī** or **wērī**, time, is employed.

dūṇā	double.	**chē hissē**	six times (parts).
trīṇā	treble.	**cas hissē**	ten times.
cauṇā	four-fold.	**trai wārī**	three times.
panjauṇā	five-fold.	**cār wērī**	four times.

mērā ḍhaggā tērē waihṛe nāḷõ dūṇā e, my bull is twice the size of your calf. **ēh ōh dē nāḷõ dūṇā nīwā̃ sī,** this was twice as low as that. **ēh paiṇḍā ōh dē nāḷō cār hisse waddh e,** this distance is six times as great as that. **malwāṇā trai wērī āeā,** the priest (Muhammadan) came three times.

FRACTIONAL NUMBERS.

addhā	half.	**pauṇā**	a quarter less than.
munnā	three quarters.	**ḍēḍh**	one and a half.
sawā	a quarter more than.	**ḍhāī**	two and a half.
sāḍhē	half more than.		

ḍēḍh and **ḍhāī** are used by themselves or with **sau, hazār lakkh, karōṛ**:—**ḍhāī lakkh** 250,000, **ḍēḍh sau** 150.

pauṇā is used with the numerals 1 to 99 and **sāḍhē** with 3 to 99:—**pauṇē trai,** $2\frac{3}{4}$, **pauṇē trai sau** 275, **sāḍhē panjāh,** $50\frac{1}{2}$. **pauṇē ikk sau,** 75.

pauṇā and **sāḍhē** agree with their nouns in number and gender, **pauṇīā̃ dō waṭṭīā̃,** $1\frac{3}{4}$ wattis (**waṭṭī** is two ser).

sawā is used with all numbers:—**sawā cār,** four and a quarter, **sawā sau** 125. **ḍēḍh, ḍhāī** and **sawā** are unchangeable.

Fractions less than a half are expressed by means of the word **hissa,** part. **daswā̃ hissa,** a tenth part, **sattwā̃ hissa** a seventh part. **pā,** quarter is employed chiefly for divisions of a ser (two pounds). Thus **ikk pā,** quarter ser, **ḍēḍh pā,** three-eighths of as ser, **addh pā,** one-eighth.

Distributive Numbers.

The idea of so many each is expressed by repeating the number. Hundreds, thousands, etc., not followed by lower numbers, repeat only the number qualifying, others above a hundred repeat the last number.

dō dō, two each, **dō dō sau**, two hundred each, **dō sau cāḷī cāḷī**, two hundred and forty each, **ḍēḍh ḍēḍh hazār**, 1500 each.

Pronouns.

The personal pronouns are as follows :—

Case.	*First person.* I. Singular.	*Second person.* Thou. Singular.	*Third person.* He. she. it. This.	That.
Absolute ...	**maĩ**	**tū̃**	**ēh, āh**	**ōh, aūh.**
Agent ...	**maĩ**	**tū̃**	**ēs**	**ōs.**
Genitive ...	**mērā**	**tērā**	**ēsdā, ehdā**	**ōsdā, ohdā.**
Dative ...	**mĕnū̃**	**tĕnū̃**	**ēsnū̃, ehnū̃**	**ōsnū̃, ohnū̃.**
	Plural.	Plural.	Plural.	Plural.
Absolute ...	**asī̃**	**tusī̃**	**ēh**	**ōh.**
Agent ...	**asā̃**	**tusā̃**	**ehnā̃**	**ohnā̃.**
Genitive ...	**sāḍḍā**	**tuhāḍḍā**	**ehnā̃dā**	**ohnā̃dā.**
Dative ...	**sānū̃**	**tuhānū̃**	**ehnā̃nū̃**	**ohnā̃nū̃.**

Note.—In the third person, **ēh** or **ōh** is used for 'he,' 'she' or 'it,' according as the person or object spoken of is near the person speaking or at some distance off.

For the agent of the third person **ēsnē, ehnē, ōsnē, ohnē**, in the singular and **ehnā̃ nē, ohnā̃ nē** in the plural are sometimes found.

The accent of **tuhāḍḍā** and **tuhānū̃** is on the second syllable, that of all other personal pronouns on the first. Rarely, however, one hears the following for the genitive and dative of the 3rd person plural with the accent on the second, **enhā̃dā, enhā̃nū̃, onhā̃dā, onhā̃nū̃.**

When the preposition **tõ**, from, etc., is compounded with the singular **ēh, ōh**, the regular forms are **estõ, ōstõ**, but **edū̃, odū̃** are extremely common, in fact are the usual forms when the

reference is to something without life, and especially in comparison and in reckoning of time:—

edũ aggē, hence forward, from this on, **odũ aggē**, from then on, **ēh odũ nirs e**, this is inferior to that.

With the first and second pronouns the forms are **methõ, tethõ, sāthõ, tuhāthõ**.

For emphasis **ī** or **hī** is added to the pronouns; if a preposition is used, it precedes **ī** or **hī**. If the previous syllable contains a nasal the particle of emphasis becomes **ī̃** or **hī̃**.

The following additional forms are found **maĩhyē**, for **maĩhī**, **tũē̃** for **tũhī**. For the third personal pronoun singular **ese, ose**, are common. **ese, ose**, precede a preposition, as **ese dā**, **ose nũ**. It is the usual form for the agent, **ose ḍiṭṭhā**, he saw.

In the nominative we get **ēhwāī, īhō, ēhōī** and **ūhō, ūhā, ōhwāī**. In some districts **ēkhā, ēkhāī, ōkhā, ōkhāī** are used.

wī also is added to the pronouns, giving rise in the case of **maĩ** and **tũ** to the contractions **mawī̃, mammī̃, tuwī̃, tumī̃**, while **maĩ wī** and **tũ wī** are sometimes heard.

Interrogative Pronouns.

Interrogative pronouns are as follows:—**kauṇ**, who, **kī**, what.

	Singular.	Plural.	Only singular.
Nominative ...	**kauṇ.**	**kauṇ.**	**kī.**
Agent ...	**kis.**	**kinhā̃.**	none.
Genitive ...	**kihdā kisdā,** &c.	**kinhā̃ dā,** &c.	**kāhdā, kāsdā,** &c.

The following table gives the most common pronominal forms :—

Class of Pronoun.		Absolute.		Oblique.	Quantity.	Size.	Likeness.	Share.
Near demonstrative		ēh	(this)	ēs, eh	innā (thus much).	ēḍḍā (thus big).	ajēhā, ēhōjēhā. (like this).	innwā̃ (such).
Far demonstrative		ōh	(that)	ōs, oh	unnā, ōnnā (so much).	ōḍḍā (so big).	uhōjēhā (like that)	ōnnwā̃ (such).
Interrogative.	*m. f.*	kauṇ	(who?)	kis				
	n.	kī	(what?)	kāh	kinnā (how much).	kēḍḍā (how big).	kēhā *m.*, kēhī *f.* (like what?)	kinnwā̃ (what share).
	adjective	kehṛā	(which?)	...				
Relative	...	jehṛa	(who)	jis ...	jinnā (as much).	jēḍḍā (as big).	jēhā *m.*, jēhī *f.* (like which).	jinnwā̃ (as much).
Indefinite	*m. sing.*	kōī	some-one any-one some some-thing.	kisē *sing.*				
	m. pl.	kōī						
	n.	kujjh						

OTHER PRONOMINAL FORMS.

kōī and **jō** are declined as follows :—

	Singular.	Plural.	
Nominative	**kōī**	**kōī**	some one, anyone.
Oblique	**kisē**	not	found.
Nominative	**jō**	**jō**	
Oblique	**jis**	**jinhā̃**	

In addition to the forms here given for the oblique singular of **kauṇ** and **jō** the following are found—**kih, jih.** Thus we get not only **kisdā, kisnū̃, jisdā, jisnū̃** but also **kihdā, kihnū̃, jihdā, jihnū̃.** The agent is **kis, kisnē** or **kihnē, jis, jisnē, jihnē,** but not **kih** or **jih** alone.

ēhō jēhā	*m.*	the same as this.
ēhō jēhī	*f.*	
uhō jēhā	*m.*	the same as that.
uhō jēhī	*f.*	
ajēhā kajēhā	*m.*	so so (i.e. inferior).
ajēhī kajēhī	*f.*	

hōr, other is indeclinable in the singular ; in the plural it has nominative **hōr,** agent and prepositional **hōrnā̃,** locative **hōrnī̃.**

The word **horī** (*obl.* **horā̃**) is used in the plural in a curious way as a sign of respect for a third person, somewhat like **sāhb** or **jī**,—nominative **horī,** agent and prepositional **horā̃.**

mērē bhrā horī āē nē̃	my brother has come.
Natthū horā̃ ākheā	**Natthū** said.

horī, horā̃, can never take the accent, so **bhrā horī** is pronounced almost like **bhrāorī,** with raised tone.

jēhā (*fem.* **jēhī**) is used after an adjective to mean 'a little,' 'rather,' *e.g.*—

ciṭṭā jēhā waṭṭā, a whitish stone.

sārā is used with a slightly emphatic sense after some adjectives signifying big or much, **waḍḍā sārā,** decidedly big ; **ēḍḍā sārā,** so big.

āpē, āpī āpū̃, āpō̃, self, both in absolute and agent, *e.g.*—

maī̃ āpē gēā	I went myself.
ōs āpē kītā	he did it himself.

The genitive is **apṇā,** own, and the locative plural is **āpēwicc, āpō wicc,** among themselves. The distributive of **apṇā** is **apṇā apṇā, āpō dhāpṇā, āpō apṇā**:—**āpō dhāpṇī marzī** or **apṇi apṇi marzī,** each one's wish.

hamātaṛ means people like us, **tumhātaṛ** people like you, as, **tumhātaṛā̃ wāstē saukhā e, hamātaṛā wāstē aukhā e,** it is easy for people like you, difficult for people like us.

The following pronominal adjectives should be noted. **sabbh** all, emphatic **sabbhe, sabbhō,** all of them, prep. **sabbhnā̃,** loc. **sabbhnī̃.**

Nominative plural.	Prepositional.	Meaning.
kaī	**kaīā̃**	some.
bāzē	**bāzeā̃**	some.
bauht, bauhtē	**bauhteā̃**	many.
bāhḷē	**bāhḷeā̃**	many.
cōkhē	**cōkheā̃**	many.
baṛē	**baṛeā̃**	many.
ghaṭṭ	**ghaṭṭā̃**	few.

ikknā̃, used in the prepositional plural, but not found in the nominative, means some.

Of the above it will be seen that **bāhḷē, cókhē, baṛē** are simply the plural of the adjectives **bāhḷā, cōkhā, baṛā.**

ghaṭṭ waddh, few more, more or less, is generally used to mean few, or, as an adverb, very little.

Compound pronouns are **jō kōī, jehṛā kōī,** whoever, declined regularly, but always in the singular.

kōī kōī, few, always singular.

kōī na kōī, some one or other, **kōī...kōī,** (singular) some... others. **har kōī, jehṛā kōī,** every one (**har** is not declined); **kōī nehī̃,** no one.

kujjh na kujjh, something or other, **kujjh nehī̃,** nothing.

kujjh kujjh, a little.

hōr is often used with the sense of 'else,' as **hōr kōī,** some one else, **hōr kī,** what else, **hōr kauṇ,** who else. **hōr kī** is frequently contracted to **hōr,** thus **te hōr?** what else? i.e., what else could it be? what else would you expect?

What may be called the pronominal abverbs are shown in the following table in continuation of the similar table of pronouns. The forms **ēttal, ēddhar,** etc., sometimes, but rarely, express 'rest.'

Class.	Manner.	Time.	Place (rest).	Place (motion).	Condition.	Cause.
Near demonstrative.	**aiñ, iñ** (thus) **es tarhā̃.**	**huṇ** (now) ...	**ētthē, ēttal** (here)	**ētthē, ēttal, ēddhar** (hither).	...	...
Far demonstrative.	......	**odõ tadõ** (then). (**tad**)	**ōtthē, ōttal** (there)	**ōtthē, ōttal, ōddhar** (thither).	**tā̃** (then)	**tā̃, taddē.**
Interrogative.	**kīkaṇ, kīkaṇā̃, kīkū̃, kīkar, kīkarā̃, kiñ, kis tarhā̃.** (how?)	**kadõ** (when?) (**kad**)	**kitthē, kittal** (where?)	**kitthē, kittal, kiddhar** (whither?)	...	**kiū̃** (why). **kāhnū̃, kāh de laī, kāh de jōgā.**
Relative ...	**jīkaṇ** or **jīkar, jis tarhā̃, jiwē̃.** (as) ...	**jadõ** (when)... (**jad**)	**jitthē, jittal** (where)	**jitthē, jittal, jiddhar** (whither).	**jē** or **jēkar** (if).	**kiū̃jō** (because). **kiū̃ paī.**
Indefinite ...	**kiwē̃** (somehow)	**kadē** or **kadī̃, kadāī̃** (sometime or sometimes).	**kitale** (somewhere).	**kitale, kidhare, kite** (somewhither).	...	...

Other common adverbs are—

ADVERBS OF PLACE.

urē **urā̃**	hither.
parē **parhā̃**	farther off, beyond.
nēṛē	near.
dūr	far.
aggē or **ag͟hā̃**	ahead.
picchē or **pishā̃**	behind.
sāhmṇē	in front.
uttē, **utā̃**	above.
bhuñē̃, **bhūē̃**	on the ground.
urār	on this side.
pār	on the further side.
agērē	ahead.
pichērē or **pishērē**	behind.
kōḷ, **kōḷe**	close by.
hēṭh, **hēṭhā̃**, **thallē**	below.
nāḷ	near, with.
bannē	outside.

ADVERBS OF TIME.

jadō̃, **tadō̃**	when, then.
odō̃	then.
aje	as yet.
ajj	to-day.
ajjēī	this very day.
kall	yesterday.
bhaḷkē, **kall**	to-morrow.
parsō̃	the day before yesterday. the day after to-morrow.
cauth	the fourth day } forward or back.
panjauth	the fifth day } forward or back.
chĕauth	the sixth day } forward or back.
paund saṭṭē **paihlū̃**, **paihlā̃**, **paihlē**	at first, at once.

phēr muṛ	again.
ōṛak chēkṛē, chēkaṛ	at last.
hālī	at present.
jhaṭ, jhaṭ paṭ	at once.
dine, diṇe	by day.
rātī̃	by night.
shāmī̃	in the evening.
ais wārī or wērī ais phērē ait wārī or wērī	this time.
aitkī̃, aitkā̃	this time, this year.
ais sāl	this year.
par or parū̃	last year.
parār	the year before last.
aundē sāl	next year.
aggē nū̃	in future.
nitt, hamēsha, sadā	always.
sawēḷē, sawaktē	early.
kuweḷe	late, at the wrong time.
dhammī	at dawn.
jhalāṅghē	at sunrise.
fajrī̃	in the morning.
dō paihrī̃	at noon.
weḷe sir, wakat sir	in time, at the proper time.
innē wicc	in the meantime.

The following names are common for different daily times. The time given in each case is only approximate; in some cases it varies according to the season of the year:—

sarghī wēḷā	an hour and a half before dawn.
namāz wēḷā	forty-five minutes before dawn.
dhammī wēḷā	dawn.
muhānjḷā, jhusmusṛā	time of morning twilight.
fajr	morning, especially early morning.

waḍḍēwēḷā	morning, especially early morning.
chāh wēḷā	8 or 9 A.M.
rōṭī wēḷā	about 10 or 11 A.M.
kūḷā bhattē wēḷā	10 A.M.
bhattē wēḷā	about 11 or later.
dopaihr	midday.
kaccī pēshī	about 1 P.M.
pēshī	about 2 P.M.
nikkī ḍīgaṛ	3 P.M.
ḍīgar	4 or 5 P.M.
lauḍhē wēḷā	about 5 P.M.
shām	about sunset.
tarkāḷā̃	about half an hour after sunset.
ḍūṅghī shām	when full darkness sets in.
khau pīyā	about 8 P.M.
sōtā	about 9 or 10 P.M.
rāt	night.

OTHER ADVERBS.

kīkaṇ, kīkar, kīkū̃, kīkaṇā̃, kīkarā̃	how ?
jīkaṇ, jīkar **jiwē̃**	as.
kiwē̃	somehow, with difficulty.
aīwē̃	anyhow.
āhō, ākẖō, āh, hā̃, ā	yes.
na, nehī̃	not, no.
āhā̃	no.
ukkā	quite, thoroughly.
ukkā **bilkull** **aslō̃**	altogether.
zarūr, jarūr or **lā jarūr**	certainly.
waddh	more.
wakkhō wakkh	separately.

hāĩ māĩ	easily.
jhaw **jhabdē** **jabdē**	quickly, recently.
shitābī **jaldī** **chētī**	quickly.
te	then, particle of emphasis and reasoning.
jũ	when, for a long time.
shaid, shait	perhaps, 'I do not know.'
karīb	nearly.
maslan	for instance.
yānī	that is.
ī, hī	adverb of emphasis.
k̲h̲ā̃	then, particle of reasoning (used only with imperat.).
nāḷē	moreover.
taddē **tā̃, tāĩ, tāīẽ**	for that reason, then, in that case.
whalā	particle of argument, all right then.
ukkā na, attē na	not at all.
bī, wī	also, too.
hōr	more, otherwise, what else?
ghaṭṭ	less.
ghaṛī muṛī **jhaṭē bindē, jhaṭē jhaṭē** **bhaũ jhaũ** **ghaṛī ghaṛī**	repeatedly.
masā̃	hardly.
hauḷī	slowly, softly.
yōrō yōrī or **zōrō zōrī** or **badō badī.**	by force.
nishaṅg or **beshakk**	of course, without doubt.
wārō waṭṭī, wārī wārī	by turns.
mũh drũī **āhmṇe sāhmṇe**	face to face.

uñ	anyhow, after all, without special reason.
sahj nāḷ,	
sahjē sahjē	} quietly.
sahē sahē	
malkṛī	quietly, suddenly.
accaṇcēt	
acāṇcak	} suddenly.
caṇcakke	
muṇḍhō̃	from the beginning.
palleō̃	at one's own expense.
(mērē) pēṭē	in (my) responsibility.
hōr dare	somewhere else.
dhigāṇē	uselessly, to no purpose.

Some of these adverbs are the locative case of substantives or adjectives, and others are locatives of nouns signifying time or place similarly used, *e.g.*—

rāṭī̃	at night.	**waḍḍē wēḷē**	in the morning.
		fajrī̃	in the morning.

There is a difference in usage between **baṛā** and **waḍḍā.** The latter means big in size and is not frequent in connection with abstract ideas, **baṛā** is used with abstract nouns also in the adverbial sense of very and in the sense of many or much.

waḍḍē jaṇē sāṇ	they were big men.
baṛē jaṇē sāṇ	there were many men.
ōh baṛē waḍḍē jaṇē sāṇ	they were very big men.
baṛā jhallpuṇā	great folly.
ōh baṛā ṭurdā e	he walks much or fast.

Most adjectives *can* be used adverbially, agreeing with their noun or pronoun, and some are used in no other way. Thus we have **nirā,** only, **ucēcā,** especially, **ḍāhḍā,** lit. severe, hard, **baṛā,** great, **sōhṇā,** beautiful. Adjectives which do not change their form for agreement with nouns do not change when used as adverbs.

ḍāhḍī caṅgī gā̃	an exceedingly good cow.
ōh ucēcī g̀eī	she went specially.

nirā ēh kamm nehī	not only this work.
ghōṛī baṛī sōhṇī ṭurdī e	the mare goes very well or prettily.

COMPARISON.

Adverbs are compared in the same way as adjectives. It will suffice to give examples.

sāreā̃ wiccõ ōh trikkhā ṭurdā e, he walks fastest of all.

kutūrē nāḷõ bilūṅgā bauhtā bhajjdā e, a kitten runs more or faster than a puppy.

The absolute superlative, *i.e.* the idea of very, exceedingly, is formed by means of such adjectives, used as adverbs, as **baṛā, ḍāhḍā, bauhtā, bāhḷā,** all of which agree with the noun qualified, and **bauht** which is not declined.

ōh bāhḷā ṭurdā e, he walks a lot.

ōh bauht jhallā we, he is very mad.

See also the examples given above. It cannot be too clearly remembered that the idea of intensity is never obtained by repeating a word. Repetition gives a distributive sense. See p. 71.

PREPOSITIONS.

Some of the commonest prepositions have been given along with the nouns. They are repeated here with some others. They are nearly always placed after the noun they govern, as in the English forms "henceforth," "therewith," "hereby," "homeward," "seawards," and the noun is always put in the prepositional form. Some of them are the locative case of nouns and govern the preceding noun with the help of the preposition **dē**, of (feminine **dī**), *e.g.* **piṇḍ dē nēṛē**, close to the village. Some are used both with and without **dē**, *e.g.* **ōs wal** or **ōh dē wal**, towards him. The only prepositions that are declinable are those of the genitive, **dā, dē, deā̃, dī, dīā̃** (of), and **wargā**, like, which agree with the governing noun in gender, number and case like adjectives. **wargā** is really an adjective. See **jōgā, gōcrā,** p. 38.

ōh mērē wargī e	she is like me.

Prepositions.

nē	by (for the agent).	**bābat** (*f.*) **bārē wicc**	about.

nũ	to, for.
thõ thĩ tē tõ -õ	from.
wicc	in.
tē	on, at, to (a place).
uttē	above, upon.
kōḷ, kōḷe	with, in possession of.
nāḷ	along with.
binā, bin bājhõ bijn	without, except.
sawā wall, wallõ pāsē sēhd (*f.*)	towards.
wishkār, wic-kār.	between.
hēṭh thallē	below.
aggē	before.
andar	inside.
āḷē duāḷē	on all sides of.
wāstē, wātē laī khātar (*f.*)	for the sake of.

tāĩ tōṛī tīkar tākar sīdhā	up to, as far as.
tīkar tōṛī tāṛī tāĩ	till.
nēṛē	near.
mūjab	according to.
zabānī (*f.*)	by word of mouth of.
urē, urār	on this side.
parē	beyond.
saṇē	together with.
sāhmṇē	in front of.
wāṅgũ wāṅgar wāṅgur wāṅgaṇ wargā hār	like.
picchē magar	behind.
bāhar	outside.
duāḷē cufērē cārcufērē cufēr	round about.
rāhĩ (*m. pl.*)	by means of.

The above prepositions, with the exception of **nē**, **nũ**, **thõ**, **thĩ**, **tē** (when it means 'from') and **-õ**, are added to the genitive of the first and second pers. pronouns.

For **mārā** and **sadkā** see below. **Sir**, **sār**, see p. 91.

The following do not take the preposition **dē** or **dī** :—**nē, nū̃, -ō̃, tāī̃, tōṛī, tākar, hār.**

Of those which take the preposition **sēhd, k͟hātar, rāhī̃, bābat zabānī** are feminine and take **dī** for **dē**. They are marked (*f.*) above.

Most of those which are used with **dē** or **dī** can also be used without it, but the following nearly always have it :—**pāsē, sēhd, wishkār, thallē, bārē wicc, āḷē duāḷē** (though not necessarily the simple **duāḷē**), **k͟hātar, bāhar, cār cufērē, cufērē, cufēr, rāhī̃, urār, mū̃jab** ; the following rarely have **dē** :—**thō̃, thī̃, tō̃, tē** (from), **tīkar.**

Sometimes the prepositional affix **-ō̃** is employed instead of **dē**, thus **piṇḍō̃ parē,** beyond the village.

Similarly this **ō̃** may be added to all prepositions whose meaning admits the addition of the idea of "from," thus **ghar wiccō̃ āeā,** he came from within the house, so **bāhrō̃,** from outside, **picchō̃,** from behind, **kōḷō̃,** from beside.

This form of the preposition (with **-ō̃**) when followed by **dī** gives the sense of "by the way of," thus **wiccō̃ dī** means by way of inside, i.e. through. It is not clear what word, if any, is understood. Probably it is the locative form, **rāhī̃**, as we have **mērī rāhī̃**, by means of me, where **mērī** is loc. pl. in agreement with **rāhī̃**.

mērē kōḷō̃ dī laṅgheā	he passed close to me.
kuṛh dē picchō̃ dī geā	he went by way of behind the cowhouse.
nēṛeō̃ dī na jāh	do not pass by near.

In the case of a few of these still another form is found with the same sense, **-dū̃** taking the place of **-ō̃ dī**. This is heard only with **kōḷ, nāḷ, wicc, hēṭh, nēṛē.**

kōḷdū̃, nāḷdū̃, wiccdū̃, heṭhdū̃, nēṛēdū̃ have the same meaning as **kōḷō̃ dī, nāḷō̃ dī, wiccō̃ dī, hēṭhō̃ dī, nēṛeō̃ dī.**

haḷkā kuttā ōh dīā̃ lattā̃ dē hēṭhdū̃ geā the mad dog went by under his legs.

mārā and (**dā**) **sadkā** have a peculiar construction. **mārā,** on account of, is used in reference to mental conditions, and agrees with the subject, although the preposition **dā** intervenes.

ḍar dā mārā nehī̃ āeā, through fear he did not come.

sharm diā̃ mārīā̃ kuṛīā̃ kū̃dīā̃ nehī̃ through shyness the girls do not speak. **dē māreā̃** (indeclinable) may also be used in all cases.

(**dā**) **sadkā** also means on account of, but with a much wider range. When a noun is governed by **dā sadkā, dā** does not change, with a pronoun **dā** changes to **dē.**

peō dā sadkā	on account of the father.
bēbbē dā sadkā	on account of the mother.

mērē sadkā, on my account, **kih dē sadkā,** on whose account.

Occasionally with a noun, too, **dā** is changed to **dē.**

Some nouns preceded by **dē** are used as prepositions, as **sababb,** reason, **thā̃** place; as **ōhdē sababb,** on account of him.

tū̃ kih dē thā̃ kamm karnā ẽ, in whose place, instead of whom are you working?

The adjective **jōgā** is used as a preposition, and agrees with the following noun. It means fit for, suitable to, and so simply 'for,' **guzārē jōgā,** sufficient for sustenance; **mērē jōgī rōṭī leā,** bring bread for me. Similar is **gōcrā,** as **tuhāḍḍe gōcrā kamm e,** there is work for you (to do).

Conjunctions.

Common conjunctions are as follows:—

te **hōr**	} and.
jēkar **jē**	} if.
bhā̃wẽ	although.
bhā̃wẽ ... bhā̃wẽ **cāhē cāhē**	} whether ... or.
sagō̃, sagō̃	on the contrary, not only so but.
nehī̃ tē	otherwise.
kyū̃jō, kyū̃paī	because.
paī **bhaī**	} that.
jā̃, jā̃	or.

yā̃ ... yā̃ **jā̃ ... jā̃**	either ... or.
na ... na	neither ... nor.
par	but.
matē, cētā	lest, that not, so that if.
kë	or, that.

INTERJECTIONS.

In calling to a person, the translation of the interjection **O** varies according to the sex of the person addressing or addressed. These forms of address imply that each person is addressed as **tū̃**, thou.

ō, ōē	man calling to man.	**wē**	woman calling to man.
ē	man calling to woman.	**nī̃**	woman calling to woman.

Husband and wife avoid calling each other by name, but if possible bring in a son's name, usually the eldest son's, and less frequently a daughter's if she be the eldest:—

Karm Bashk dā eāccā.	Karm Bakhsh's father.	**Jhaṇḍū dī bēbbē.**	Jhandū's mother.

hē is used in sorrow, joy, or wonder, *e.g.*—

hē saccеā Rabbā	O true God.
hē pāk Parwardigārā	O pure Cherisher.

Other interjections or exclamations are—

jīwẽ tū̃	mayest thou live.
Khudā jāṇē	God knows.
kī nā̃ lēīdā e	what d'ye call it?
majāl e	impossible! never!
dhann	bravo! blessings on!
phiṭṭ	curse on.
hāē hāē	alas!
hōē hōē	for shame, alas!
halā	very well, yes, indeed (surprise).
haī, āhẽ	expressive of displeasure.
hāl ōē	expressive of pain.
lai	expressive of protest.
durē	get away! (to a dog).

chir chir or **chirē.**	get away! (to a cat).
jhaw, chētī &c.	quick.
khlō jā	wait a bit.
jam jam	by all means.
jam jam ā	welcome.
āwī̃, āwē̃	welcome.
sadkē, ballē ashkē, shābāsē, shābā.	bravo.
ballē ballē, bāī, bāī	astonishment.
makhē	said I.
akhē	said he, they say.
ōh jāṇē	it does not matter.
khabrē, khaurē	I don't know.
hēkkhā̃, wēkkhā̃	expressive of incredulity.
jī sadkē / **sir matthe te**	by all means, with pleasure.
caṅgā	very well, good.
shukr e	thanks be (to God).
khair mehr e	all is well, it's all right.
bismillāh	in God's name.
radd balāī̃ / **dūr balāī̃**	may misfortunes be far from thee, used as a welcome by women.
bhaṭṭh	curse on, *lit.* to the oven with.

hēkkhā̃, wēkkhā̃, are probably contracted from **wēkh,** look and **khā̃.**

Modes of Address.

The following are frequently heard :—

To a friend ...	**yār gall suṇ.**
To a stranger ...	**ōē bhāīā, bhaleā lōkā, sāī̃ lōkā, mīā̃.**
To an old man ...	**bābbā** or **buḍḍheā,** O old man !
To a father ...	**cāccā, mīā̃** (by Musalmāns), **lāllā** (Hindūs).
To a grandfather	**bābbā.**
To a woman ...	**bhaiṇ,** sister ; **māī,** mother.
To a old woman	**bēbbē** (mother).
To a grandmother or old woman.	**mā̃, māī.**

The Verb.

Transitive and Intransitive.

Verbs may be divided into intransitive and transitive Verbs. In a great many cases an intransitive root has a corresponding transitive root, usually formed by strengthening the vowel of the root; and this again can often be turned into a double-transitive or causal verb by a further change in the root.

Formation of Transitive Verbs.

A transitive or double-transitive verb is formed by adding to the root **-ā** or **-wā**, the vowel of the original root being shortened, generally from ā to **a**, from ē or ī to **i**, from ō or ū to **u**, sometimes otherwise.

The root thus formed becomes a new verb, subject to the usual inflections.

Infinitive.	Meaning.	Transitive or Double-Transitive.	Meaning.
mārnā	strike.	**marwāṇā**	cause to be struck.
bhajjṇā	run.	**bhajāṇā**	cause to run.
pīṇā	drink.	**piāṇā**	cause to drink.
bhaūṇā	turn.	**bhūāṇā**	cause to turn.
cukkṇā	raise.	**cukāṇā**	cause to raise.
apparnā	reach.	**apṛāṇā**	cause to reach.
pāṇā	put.	**puāṇā**	cause to put.
dēṇā	give.	**duāṇā**	cause to give.

Most of the common roots, however, form their transitive irregularly, the vowel being generally strengthened, and sometimes the consonants changed.

Intransitive.		*Transitive.*	
Infinitive.	Meaning.	Infinitive.	Meaning.
bhajjṇā	break.	**bhannṇā**	break.
ṭuṭṭṇā	break.	**trōṛnā, tōṛnā**	break.
paiṇā	lie.	**pāṇā**	put.
gaihṇā	be threshed.	**gāhṇā**	thresh.

Infinitive.	Meaning.	Infinitive.	Meaning.
ḍhaiṇā	fall down.	**ḍhāṇā**	knock down.
laihṇā	come down.	**lāhṇā**	take down.
laggṇā	be applied.	**lāṇā**	apply.
chuṭṭṇā	escape.	**chaḍḍṇā**	set free.
wikṇā	be sold.	**wēcṇā**	sell.
nikaḷṇā	go out.	**kaḍḍhṇā**	put out.
waṛnā	go into.	**wāṛnā**	put into.
ḍubbṇā	be drowned.	**ḍōbṇā**	drown.
ṭurnā	move, walk.	**ṭōrnā**	make to move, walk.
caṛhnā	mount, go up.	**cāṛhnā**	put up, cause to mount.
nikkharṇā	separate.	**nakhēṛnā**	separate.
phissṇā	be squeezed.	**phēhṇā**	squeeze.
dissṇā	be seen.	**wēkhṇā**	see.
		dassṇā	point out.
pāṭṇā	be torn.	**pāṛnā**	tear.
riṛhnā	roll.	**rēṛhnā**	roll.
ruṛhnā	be swept away.	**rōṛhnā**	sweep away.
saṛnā	burn.	**sāṛnā**	burn.
ḍhukkṇā	arrive.	**ḍhōṇā**	carry.
auṇā	come.	**aṇwāṇā**	cause to be brought.
tapṇā	be hot.	**tāṇā**	heat.
khussṇā	be seized.	**khōhṇā**	seize.
rijjhṇā	be cooked.	**rinnhṇā**	cook.
ḍiggṇā	fall.	**ḍēgṇā**	cause to fall.
guācṇā	be lost.	**guāṇā**	lose.
khaṛācṇā	be lost.	**khaṛāṇā**	lose.
dhuccṇā or **dhuppṇā**.	be washed.	**dhōṇā**	wash.
cubbhṇā	pierce (needle, thorn).	**cōbhṇā**	cause to pierce.
khubbhṇā	stick (in mud, &c.).	**khōbhṇā**	cause to stick.

Infinitive.	Meaning.	Infinitive.	Meaning.
uggharṛnā	open (intr.).	**ughēṛnā**	open (trans.), especially of eyes, mouth, fist, awaking.
phasṇa	be entangled.	**phhāṇā**	entangle.
wijjhṇā	be pierced.	**winnhṇā**	pierce.
chiṛnā	go to pasture.	**chēṛnā**	take to pasture.
bhijjṇā	be moistened.	**bheõṇā**	moisten.
waggṇā	be ploughed.	**wāhṇā**	plough.
juṛnā	be joined.	**jōṛnā**	join.
muṛnā	go back.	**mōṛnā**	turn back.
pisṇā	be ground.	**pīhṇā**	grind.
gujjhṇā	be kneaded.	**gunnhṇā**	knead.
traihṇā	be startled.	**trāhṇā**	startle.
ḍaihṇā	be placed (bed, &c.).	**ḍāhṇā**	place.
bajjhṇā	be fastened.	**bannhṇā**	fasten.
raihṇā	stay.	**rakkhṇā**	place.
jammṇā	be born.	**jammṇā**	bring forth young.
cōṇā	trickle through.	**cōṇā**	milk.

ākhṇā, say, has a causative **akhwāṇā** with two meanings, (*i*) cause to say, (*ii*) be called or named; **bōlṇā** has **bulāṇā,** call or cause to say.

THE INFINITIVE OR VERBAL NOUN.

The infinitive is formed by adding **-ṇā** to the root. If the root ends in **r, ṛ, rh** or **ṛh** the termination is **-nā.**

Examples.

Root.	Meaning.	Verbal Noun.	Meaning.
jā	go.	**jāṇā**	going, to go, &c.
bhajj	run.	**bhajjṇā**	running.
lai	take.	**laiṇa**	taking.
wēkh	see.	**wēkhṇā**	seeing.

Root.	Meaning.	Verbal Noun.	Meaning.
wāh	plough.	**wāhṇā**	ploughing.
kar	do.	**karnā**	doing.
nikaḷ	go out.	**nikaḷṇā**	going out.
khlō	stand.	**khlōṇā**	standing.
khā	eat.	**khāṇā**	eating.
pī	drink.	**pīṇā**	drinking.
dē	give.	**dēṇā**	giving.
māreā jā	be struck.	**māreā jāṇā**	being struck.
bhaũ	turn.	**bhaũṇā**	turning.

Irregular.

ā	come.	**auṇā**	coming.
nãhā	wash.	**nahauṇā**	washing.

The infinitive may be used as a gerund, and as a gerundive, though these names as applied to Panjābī are only approximately correct and it is difficult sometimes to decide under which head to class a particular use of the infinitive.

The gerund is declined by adding **ṇ** to the root if the root end in a vowel or a vowel followed by **h**, **n** if the root ends in **r**, **ṛ**, **rh** or **ṛh**, and **-aṇ** if it ends in any other consonant. It is frequently used to express will or necessity and when so used takes the subject in the agent or dative case. See further details under Syntax, p. 94.

THE VERBAL AGENT.

(1) The verbal agent is formed by adding **wāḷā** or **āḷā** to the oblique form of the verbal noun or infinitive. This is declinable like nouns in **-ā**, taking **-ī** in the feminine.

Examples.

Root.	Meaning.	Verbal Agent.	Meaning.
kar	do.	**karanwāḷā**	a doer.
bhajj	run.	**bhajjaṇāḷā**	a runner.
pī	drink.	**pīṇwāḷā**	a drinker.
ā	come.	**auṇwāḷā**	a comer.
dē	give.	**dēṇwāḷā**	a giver.

This verbal agent often expresses the idea that something ought to be, also that something is about to be. When it has the sense of "ought" it is noticeable that the active voice is often used for the passive.

ōh auṇwāḷā we	he is about to come.
ēh marammat karnwāḷā e	this requires mending.
ōh bhāṇḍē sāf karnwāḷē or **hoṇwāḷē nē̃**	those vessels should be cleaned.
ēh kapṛē dhōṇwāḷē nē̃	those clothes need washing.

See p. 99.

(2) Many, but not all verbs, have a second verbal agent, formed by adding **-ū** to the root. It expresses the idea of one who habitually does a thing.

ḍarnā, fear, **ḍarū** ; **chaḍḍṇā,** leave, **chaḍḍū** : **tū̃ baṛā ḍarū ādmī ẽ,** you are a very timid man, **ōh chaḍḍū nehī̃ jē,** he is not one who will leave or drop the matter.

There is no rule for deciding what verbs may have this form of agent. When speaking jokingly one may use this form with verbs which do not usually employ it.

THE PRESENT PARTICIPLE.

The present participle of all verbs ends in **-dā**, and is declinable like an adjective in **-ā.**

All verbs, the root of which ends in a consonant, simply add **-dā** to the root. Those verbs whose root ends in a vowel or a vowel followed by **-h** take **-ndā.** With the **1**st and 2nd personal pronoun singular and with the 1st personal pronoun plural **-dā** is replaced by **-nā,** and **-nē** respectively in the Present Indicative. For the feminine **-nā** and **-nē** become **-nī** and **-nīā̃**.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
mar	die.	**mardā**	dying.
ṭur	move.	**ṭurdā**	moving.
wik	be sold.	**wikdā**	being sold.
nikaḷ	come out.	**nikaḷdā**	coming out.

Root.	Meaning.	Present Participle.	Meaning.
pī	drink.	**pīndā**	drinking.
jiū	live.	**jiūndā**	living.
laih	descend.	**laihndā**	descending.
khlō	stand.	**khlōndā**	standing.
pai	lie.	**paindā**	lying.
saū	sleep.	**saundā**	sleeping.
bhaū	turn.	**bhaundā**	turning.
piā	make to drink.	**piāndā**	making to drink.
bhajā	make to run.	**bhajāndā**	making to run.
apṛā	cause to reach.	**apṛāndā**	causing to reach.
kar	do.	**kardā**	doing.
mār	strike.	**mārdā**	striking.
ṭōr	make to move.	**ṭōrdā**	making to move.
dē	give.	**dēndā**	giving.
lai	take.	**laindā**	taking.
chaḍḍ	let go.	**chaḍḍdā**	letting go.
wēc	sell.	**wēcdā**	selling.
kaḍḍh	put out.	**kaḍḍhdā**	putting out.
sāṛ	burn.	**sāṛdā**	burning.
mōṛ	turn.	**mōṛdā**	turning.
bheō̃	moisten.	**bheōndā**	moistening.
khā	eat.	**khāndā**	eating.

Irregular.

wēkh	see.	**wēhndā** or **wēkhdā**	seeing.
ākh	say.	**āhndā** or **ākhdā**	saying.
ā	come.	**aundā**	coming.
nahā	wash.	**nahaundā**	washing.

The present participle is used with **hōeā**, the past participle of **hōṇā**, to denote a state.

nakhēṛdā hōeā in the state of separating.

The Past Participle.

All past participles end in -ā and are declinable like adjectives in -ā.

(1) The regular mode of forming the past participle is by adding **-eā** to the root.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
mār	strike.	**māreā**	struck.
ā	come.	**āeā**	come.
saṭṭ	throw.	**saṭṭeā**	thrown.
ṭur	move, go.	**ṭureā**	moved, gone.
wēc	sell.	**wēceā**	sold.
hō	become.	**hōeā**	become.

(2) Some verbs add only **-ā** to the root.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
labbh	be obtained.	**labbhā** and **labbheā**	obtained.
bhajj	be broken.	**bhajjā**	broken.
bhajj	run.	**bhajjā, bhajjeā**	run.

(3) Many verbs, however, form their past participle irregularly. Most of them will be found in the following list:—

Examples.

Infinitive.	Meaning.	Past Participle.	Meaning.
laihṇā	descend.	**latthā**	come down.
dēṇā	give.	**dittā**	given.
wēkhṇā	see.	**ḍiṭṭhā** or **wēkheā**	seen.
bannhṇā	bind.	**baddhā**	bound.
nassṇā	flee.	**naṭṭhā** or **nasseā**	fled.
khaṛācṇā	be lost.	**khaṛāceā** or **khaṛātā**	lost.
khlōṇā	stand.	**khlōtā**	stood.
ḍhaiṇā	fall.	**ḍhaṭṭhā**	fallen.
sanjhāṇṇā	recognise.	**sanjhātā**	recognised.
sihāṇṇā	recognise.	**sihātā, sihāṇeā**	recognised.
laiṇā	take.	**leā**	taken.

Infinitive.	Meaning.	Past Participle.	Meaning.
khāṇā	eat.	**khādhā**	eaten.
ḍaihṇā	be placed.	**ḍaṭṭhā**	placed.
ḍaihṇā	be engaged in.	**ḍehā**	engaged in.
traihṇā	be startled.	**traṭṭhā**	startled.
kūnā	speak.	**kōeā**	spoken.
guācṇā	be lost.	**guāceā, guātā**	lost.
phasṇā	be entangled.	**phāthā, phaseā.**	entangled.
rinnhṇā	cook.	**riddhā**	cooked.
rujjhṇā	be occupied.	**ruddhā, rujjheā.**	occupied.
winnhṇā	pierce.	**winnheā, widdhā**	pierced.
pīṇā	drink.	**pītā**	drunk.
baihṇā	sit.	**baiṭhā**	sat.
jāṇṇā	know.	**jātā** or **jāṇeā**	known.
jāṇā	go.	**geā**	gone.
paiṇā	lie.	**peā**	lain.
pīhṇā	grind.	**pīṭhā**	ground.
saũṇā	sleep.	**suttā**	slept.
gunnhṇā	knead.	**guddhā**	kneaded.
nahāṇā	bathe.	**nahātā**	bathed.
karnā	do.	**kītā**	done.
marnā	die.	**mōeā**	dead.
kōhṇā	butcher.	**kuṭṭhā** or **kōheā**	butchered.
āṇṇā	(not used) bring.	**āndā**	brought.
siũṇā	sew.	**sītā**	sewed.
raihṇā	stay.	**rehā**	stayed.
gijjhṇā	become accustomed.	**giddhā, gijjheā**	accustomed.

The past participle is used with **hōeā**, the past participle of **hoṇa**, become, to denote a state. With transitive verbs this is passive.

ḍiṭṭhā hōeā ?	seen.	**phaṇḍeā hōeā**	beaten.
geā hōeā	gone.		

Any past participle may be used as an adjective by adding **hōeā** to it, *e.g.*, **ujṛeā hōeā thā̃**, a deserted place; **khādhī hōī rōṭī**, bread that has been eaten.

In the Sialkot district instead of the form with **hōeā** we find a single word made by adding **-dā** to the past participle, thus:— **phaṇḍeādā** for **phaṇḍeā hōeā**. This has fem. **phaṇḍīdī,** plur. **phaṇḍēdē,** fem. **phaṇḍīdīā̃.**

CONJUNCTIVE PARTICIPLE.

The conjunctive participle is formed by adding **-kē** to the root.

Examples.

Root.	Meaning.
bhajjkē	having run, or running.
wēkhkē	having seen.

When this participle is repeated to express continuance or repetition **-kē** is omitted the first time, **labbh labbhkē** having kept on searching for it.

THE IMPERATIVE.

(1) The ordinary imperative in the 2nd person singular consists simply of the root of the verb without any termination, and in the plural is formed by adding **-ō** to the root.

Examples.

Root.	Meaning.	*Imperative.* Second person singular.	Second person plural.
ā	come.	**ā**	**āō.**
kar	do.	**kar**	**karō.**
dē	give.	**dē** (also **dēh**)	**dēō** (**dehō**).
ṭur	start.	**ṭur**	**ṭurō.**
jā	go.	**jā** (also **jāh**)	**jāō** (**jāhō**).

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Exceptions.

Root.	Meaning.	Imperative. Second person singular.	Second person plural.
raih	remain.	**rauh**	**rauhō**.
laih	descend.	**lauh**	**lauhō**.
pai	lie.	**pau**	**pauō**.
lai	take.	**lai**	**lauō**.

(2) The polite imperative is formed by adding to the root of the verb in the singular **-ī̃**, and in the plural **-eō** or **-īō**. If the root ends in a vowel, the terminations are sometimes **-wī̃** and **-weō** or **-wīō**. It should be noted that the plural is always more polite than the singular, thus this form in order of politeness will be **takkeō, takkō, takkī̃, takk,** look.

Examples.

Root.	Meaning.	Polite Imperative. Singular.	Plural.	Meaning.
takk	see.	**takkī̃**	**takkeō** (-īō)	be pleased to look.
uṭṭh	get up.	**uṭṭhī̃**	**uṭṭheō** (-īō)	be pleased to get up.
ā	come.	**ā̃wī̃**	**āweō** (-īō)	be pleased to come.

The plural polite imperative is often used with **jē** as **uṭṭheō jē**.

AUXILIARY VERB OR VERB SUBSTANTIVE.

As this is used in the conjugation of ordinary verbs it is now given in its simple form contracted, the other forms being reserved for fuller treatment.

Present.

Singular.		Plural.	
maĩ ā̃	I am.	**asī̃ ā̃**	we are.
tū̃ ē̃ (**aĩ**)	thou art.	**tusī̃ ō**	you are.
ōh e (**ai**)	he, she, it is.	**ōh nē̃**	they are.

Past.

maĩ sā̃	I was.	**asī̃ sā̃**	we were.
tū̃ saĩ	thou wert.	**tusī̃ sau**	you were.
ōh sī	he, she, it was.	**ōh sāṇ**	they were.

It will be seen that it does not vary for gender

The Present Conditional.

This tense is formed in the singular and second plural by adding the parts of the present auxiliary verb to the root. If the root ends in a vowel a **w** is often inserted. It is generally used in a sort of suggestive, potential or conditional sense, but in proverbs and poetry it often has the meaning of a present tense.

The third plural is formed by adding **-ṇ** to the root if the root ends in a vowel or a vowel followed by **h**, **n** if the root ends in **r**, **ṛ**, **rh**, **ṛh**, and **-aṇ** if it ends in any other consonant.

Present Conditional Active.

Person.	Singular.	Meaning.	Plural.	Meaning.
First	**karā̃**	I may do.	**karīyē**	we may do.
Second	**karē̃**	thou mayest do.	**karō**	you may do.
Third	**karē**	he may do.	**karn**	they may do.

Exceptions.

Root.	Meaning.	Third Person Singular.
pai	lie.	**pawē.**
lai	take.	**lawē, laē.**
saũ	sleep.	**sā̃wē.**
bhaũ	turn.	**bhā̃wē.**

Examples.

maĩ kī karā̃?	what am I to do?
maĩ matē mārea ā jāwā̃	lest I be beaten.
jē ōsnū̃ ākheā jāē	if it be said to him.

THE PAST CONDITIONAL TENSE.

The past conditional tense is formed (1) by using the present participle with inflection for number and gender but not for person, or (2) by the use of the present conditional with the addition of ā. This latter construction is very rare in the first singular or third plural. In the case of (1) the second sing. fem. ends in **-īē̃**. See Syntax, pp. 103—6.

maĩ kardā	I should have done, (if) I had done.
tū̃ kardīẽ	thou (*fem.*) wouldst have done, (if) thou hadst done.
asī̃ kardē	we should have done, (if) we had done.

For the second singular and the second plural the forms **kardõ** (*fem.* **kardīõ**) and **kardeō** (fem. **kardīō**) are extremely common.

Second Form.

First	...	not found	**karīyē ā.**
Second	...	**karẽ ā**	**karō ā.**
Third	...	**karē ā**	not found.

The first singular and third plural are never (or very rarely) heard.

Examples.

jē tū̃ aundīõ maĩ tainū̃ dẽndā.

If thou (*f.*) hadst come I would have given thee.

tusī̃ na mandeō tā̃ gall ṭhīk sī.

If you had not agreed it would have been all right.

je tusī̃ bhajjō ā tā̃ mār na khāō ā.

If you had run you would not have been beaten.

THE FUTURE TENSE.

The future is formed by adding to the present conditional the termination **gā** or **dā.** In the first plural the termination is added to the first singular of the present conditional. **gā** or **dā** varies for number and gender like an adjective in **-ā**.

Future Tense **kar** (do).

maĩ karā̃ -gā or **-dā**	I shall do.
tū̃ karẽ -gī or **-dī**	thou (*fem.*) wilt do.

Examples of other Futures.

Root.	Meaning.	Third Person Singular Future
mar	die.	**marēgā.**
jā	go.	**jāēgā** or **jāwēgā.**

Root.	Meaning.	Third Person Singular Future.
pai	lie.	**paēgā** or **pawēgā**.
bhaū̃	turn.	**bhā̃wēgā**.

They may also end in **-dā**.

The Present Tense.

The present imperfect tense is formed as in the English "I am doing" by combining the present participle (declined for gender and number) with the present tense of the auxiliary verb "to be." The termination **-dā** is changed to **-nā** for the first and second singular and **-nē** for the first plural.

maĩ karnā hā̃ (or **ā̃** or **wā̃**)	I am doing.
ōh kardā e	he is doing.

Past Imperfect Tense.

The past imperfect tense is formed from the present participle by adding the past tense of the verb 'to be.'

Examples.

maĩ kardā sā̃	I was doing.
tū̃ kardā saĩ	thou wert doing.

The Indefinite Past Tense.

The indefinite past tense is formed by using the past participle without any auxiliary verb.

(1) In the case of intransitive verbs the noun which forms the subject of the verb is put in the nominative case, and the verb agrees with it in gender and number.

Examples.

Indefinite Past Tense.	Meaning.
maĩ geā	I went.
ōh mōeā	he died.

The second often takes **-ō̃**, fem. **-īō̃**, plur. **-ō**, fem. **-īō**, instead of **-ā**, etc.: as, **jē tū̃ āeō̃ maĩ tainū̃ mārā̃gā**, if you come, I

will beat you; **jē ṭur chalīõ?** if you (fem.) are going. See Syntax, pp. 104—6.

(2) In the case of transitive verbs the noun which forms the subject of the verb is put in the agent case, and the noun which forms the object of the verb may be either in the absolute form or in the prepositional form with the dative preposition **nū̃**. If the object is in the absolute form, the verb agrees with it in gender and number; if in the prepositional form with **nū̃**, the verb maintains unchanged its ending in **-ā**. The rule applies to all tenses of transitive verbs formed from the past participle. The addition of **nū̃** usually makes the noun more definite.

Examples.

ōs ghōṛā ḍiṭṭhā	he saw the horse or a horse.
ōs ghōṛī ḍiṭṭhī	he saw the mare or a mare.
ōs ghōṛīā̃ ḍiṭṭhīā̃	he saw mares or the mares.
ōs ghōṛīā̃ nū̃ ḍiṭṭhā	he saw the mares (or, less often, he saw mares).

For the forms ending in **-ō**, fem. **-īō**, plur. **-eō**, fem. **-īō**, see Syntax, pp. 104—6.

The Perfect Tense.

The perfect tense is formed from the past participle with the present tense of the auxiliary verb "to be." In the perfect and pluperfect tenses if the verb is intransitive the auxiliary agrees with the nominative, if it is transitive it agrees with the object, except when the preposition **nū̃** is employed after the object, in which case the auxiliary is in the third singular.

Examples.

	Meaning.
maī̃ āeā wā̃	I have come.
tusī̃ āē ō	you have come.
ōs kamm kītā e	he has done the work.

For "I have come" **āeū̃**, contracted from **āeā ū̃** is often used, but only in addressing those who may be spoken to as **tū̃**.

The Pluperfect Tense.

The pluperfect tense is similarly formed from the past participle with the past tense of the auxiliary verb "to be." It should be noted that in practice this tense almost always has the meaning of a simple past. To express the idea of a pluperfect, if it requires clear expression, some adverb of time or other such word is usually inserted.

Examples.

	Meaning.
maĩ geā sā̃	I had gone, I went.
tusī̃ gaiē sau	you had gone, you went.
ōs kamm kītā sī	he had done the work, he did the work.

Compound Tenses.

Compound tenses are formed from the present and past participles combined with the auxiliary verb **hōṇā** (to become).

Examples.

	Meaning.
ōh kamm kardā howēgā or **hōwēdā.**	he will be doing the work.
ōs kamm kītā hōwēgā or **hōwēdā.**	he will have done the work.
kardē hōṇgē	(they will be doing) perhaps they do, *or* no doubt they do.

Auxiliary Verb, Substantive.

Present Tense (I am, etc.).

Singular.

Person.	Contracted form.	Full form.	Emphatic form.	Meaning.
First ...	**ā̃**	**hā̃**	**hā̃ wā̃, hai** v. **ā̃**	I am.
Second ...	**ẽ (aĩ)**	**haĩ**	**haĩ wẽ**	thou art.
Third ...	**e (ai)**	**hai**	**hai wē**	he is.

Plural.

Person.	Contracted form.	Full form.	Emphatic form.	Meaning.
First ...	**ã**	**hã**	**hã wã, hai wã**	we are.
Second ...	**ō**	**hō**	**hai ō**	you are.
Third ...	**nẽ**	**haiṇ**	**haiṇ nẽ**	they are.

Note (2).—The singular has another form **wã, wẽ, wē,** with emphatic form as above **hãwã, haĩwẽ, haiwē. wã** and **wẽ** are used chiefly after the vowel **ā**, as **maĩ kīṛā wã,** I am a worm, **tũ mērā bhrā wẽ,** you are my brother.

Note (3).—Another, a specially emphatic form, is really a duplication:—

	Singular.	Plural.
First ...	... **hã ī ã**	**hã ī ã, hai ī ã.**
Second ...	... **haĩ ī ẽ**	**hai ī ō.**
Third ...	... **hai ī e**	**haiṇ ī nẽ.**

Past Tense (I was).

Singular.

Person.		Meaning.
First ...	... **sã** or **haisã**	I was.
Second ...	... **saĩ** or **haisaĩ**	thou wast.
Third ...	... **sī** or **haisī**	he or she was.

Plural.

First ...	... **sã** or **haisã**	we were.
Second ...	... **sau** or **haisau**	you were.
Third ...	... **sāṇ** or **haisāṇ**	they were.

The masculine and feminine are the same throughout.

PASSIVE VOICE.

(1) The regular passive is formed by using the past participle in **-ā** with the necessary tenses of **jāṇā,** go, the past participle agreeing in gender and number with the nominative, *e.g.*, **ōh mārēā gēā,** he was beaten or killed; **kaṇakã waḍḍhīã geīã,** the wheat was cut.

(2) A very common way of forming the passive is to use the root of the verb with the required parts of **ghattṇā**. Thus to express he was killed, he will be killed, he may be killed, one puts the verb **ghattṇa** in the past, future, and present subjunctive tense respectively, and prefixes the root **mār** of the verb **mārnā**, kill, thus **mār ghatteā, mār ghattēgā, mār ghattē**. This method is used chiefly with those transitive verbs which have not a special intransitive form. But cases are found even with verbs having such forms, as **paiḷīā̃ wāh ghattīā̃** or **wagg geīā̃**, the fields have been ploughed.

Examples.

Active.		*Passive.*	
Infinitive.	Meaning.	Past Tense.	Meaning.
mārnā	strike, kill.	**mār ghatteā** or **māreā gēā.**	was killed.
waḍḍhṇā	cut.	**waḍḍh ghatteā** or **waḍḍheā gēā.**	was cut.
bījṇā	sow.	**bīj ghatteā** or **bījeā gēā.**	was sown.
gunnhṇā	knead.	**gunnh ghatteā** or **guddhā gēā.**	was kneaded.
saddṇā	call.	**saddeā gēā**	was called.
likkhṇā	write.	**likkh ghatteā** or **likkheā gēā.**	was written.
phaṛnā	seize.	**phaṛ ghatteā** or **phaṛeā gēā.**	was seized.
paṛhnā	read.	**paṛh ghatteā** or **paṛheā gēā.**	was read.

Very occasionally one hears **ghattṇa** used in the following peculiar ways; (*i*) with an intransitive verb, as, **nahā ghatteā = nahātā,** he washed himself. (*ii*) in an active sense, as, **je ōh rupayya dē ghattē,** if he gives the rupee. This latter seems to occur only with the verb **dēṇā,** give. See also under (4).

(3) Many transitive verbs, however, as will be explained, have a corresponding intransitive verb, which has a passive signification. Some of these are given here for convenience.

Transitive.		*Intransitive or Passive.*	
Infinitive.	Meaning.	Infinitive.	Meaning.
wāhṇā	plough.	**waggṇā**	be ploughed.
bheõṇā	moisten.	**bhijjṇā**	be moistened.
khōhṇā	seize.	**khussṇā**	be seized.
tāṇā	heat.	**tapṇā**	be heated.
phēhṇā	squeeze.	**phissṇā**	be squeezed.
sāṛnā	burn.	**saṛnā**	be burned.
pīhṇā	grind.	**pīsṇā**	be ground.
gunnhṇā	knead.	**gujjhṇā**	be kneaded.

Indeed almost every intransitive verb which has a corresponding transitive root may be said to be a passive voice of the latter.

(4) For tenses in which the present participle is used there is still another method of forming the passive; this is the employment of a passive present participle, the only relic in these districts of the organic passive in **-ī**. The present participle passive is formed by inserting **-ī** between the root of the verb and the termination **-dā**. If the root ends in **-ō** or **-ā** the letter **w** is frequently inserted before the **-ī**. The use of the present participle passive is confined to the third person singular and plural. This participle is employed for the most part to express general truths.

Examples.

mērē kōḷõ nehī̃ jāīdā e	I cannot go.
aiñ nehī̃ karīdā e	it is not done so, one ought not to do so.
paiḷīā̃ wāhīdīā̃ nē̃	fields are ploughed.
ākhīdā hundā sī	it used to be said.
dõ hatthā̃ nāḷ chukkīdā hōwēgā	it is probably (as a rule) lifted with two hands.
but **chukkeā jāwēgā**	it will be lifted with two hands.

Occasionally also **ghattṇā** itself receives a passive form as in—

likkh ghattīdā e = **likkhīdā e** it is written or one writes.

Conjugation of Transitive Verb.

Root **dass,** show, tell.
Infinitive **dassṇā,** show, showing.
agent **dassaṇwāḷā, dassū** (not used in this particular verb).
present participle **dassdā,** showing.
past participle **dasseā,** shown.
progressive **dassdā hōeā,** in the act of showing.
passive participle **dasseā hōeā,** shown.
conjunctive **dasskē,** having shown.
adverbial participle **dassdeā̃,** or **dassdeā̃ ī,** while or on showing.

Tenses formed from the Root.

Imperative.

Singular.	Plural.
tū̃ dass, show.	**tusī̃ dassō,** show.
(politer) **dassī̃.**	**dasseō,** or **dasseō jē.**
	dassīō, or **dassīō jē.**

Present Conditional.

I may show, I show, shall I show, &c.

maĩ dassā̃.	**asī̃ dassīyē.**
tū̃ dassē̃.	**tusī̃ dassō.**
ōh dassē.	**ōh dassaṇ.**

Future.

I shall show.

maĩ dassā̃gā or **dassā̃dā.**	**asī̃ dassā̃gē** or **dassā̃dē.**
tū̃ dassē̃gā or **dassē̃dā.**	**tusī̃ dassōgē** or **dassōdē.**
ōh dassēgā or **dassēdā.**	**ōh dassaṇgē** or **dassaṇdē.**

Tenses formed from the Present Participle.

(1) *Past Conditional.*

(If) I had shown, I should or would have shown.

maĩ dassdā.	**asī̃ dassdē.**
tū̃ dassdā or **dassdō̃.**	**tusī̃ dassdē** or **dassdeō.**
ōh dassdā.	**ōh dassdē.**

(2) Present.

I am showing or I show.

maĩ dassnā wā̃, dassnā̃, dassnāeā̃ or dassnā ā̃.	asĩ dassne ā̃.
tū̃ dassnā ẽ.	tusĩ dassde ō.
ōh dassdā e.	ōh dassdē n ĕ.

(3) Imperfect.

I was showing.

maĩ dassdā sā̃.	asĩ dassde sā̃.
tū̃ dassdā saĩ.	tusĩ dassde sau.
ōh dassdā sī.	ōh dassde sāṇ.

TENSES FORMED FROM THE PAST PARTICIPLE.

(1) Past Indefinite.

I showed.

maĩ dasseā.	asā̃ dasseā.
tū̃ dasseā.	tusā̃ dasseā.
ōs dasseā.	ōhnā̃ dasseā.

(2) Present Perfect.

I have shown.

maĩ dasseā e.	asā̃ dasseā e.
tū̃ dasseā e.	tusā̃ dasseā e.
ōs dasseā e.	ōhnā̃ dasseā e.

(3) Pluperfect.

I had shown, I showed.

maĩ dasseā sī.	asā̃ dasseā sī.
tū̃ dasseā sī	tusā̃ dasseā sī.
ōs dasseā sī.	ōhnā̃ dasseā sī.

(4) Future Perfect.

I shall have shown or may have shown.

maĩ dasseā hōwēgā or hōwēdā.	asā̃ dasseā hōwēgā or hōwēdā.
tū̃ dasseā hōwēgā ,, ,,	tusā̃ dasseā hōwēgā ,, ,,
ōs dasseā hōwēgā ,, ,,	ōhnā̃ dasseā hōwēgā ,, ,,

See other compound tenses below.

Roots ending in a Vowel.

If the root ends in a vowel there will be slight changes or alternative forms. Thus with **aprāṇā**, cause to arrive, we have agent **aprāṇwāḷā**, past participle **apṛāeā**, present participle **apṛāndā**.

Imperative polite	**apṛāī̃** or **apṛāwī̃**.	**apṛāeō**, **apṛāweō**, **apṛāīō** or **apṛwāīō**.
Present cond.	**apṛāā̃** or **apṛāwā̃**.	**apṛāīyē** or **apṛāwīyē**.
	apṛāē̃ or **apṛāwē̃**.	**apṛāō** or **apṛāwō**.
	apṛāē or **apṛāwē**.	**apṛāṇ**.
Future ...	**apṛāā̃gā** or **apṛāwā̃gā**.	**apṛāā̃gē** or **apṛāwā̃gē**.
	apṛāē̃gā or **apṛāwē̃gā**.	**apṛāōgē** or **apṛāwōgē**.
	apṛāē or **apṛāwē**.	**apṛāṇge**.
Present ...	**apṛānnā wā̃**.	**apṛānne ā̃**.
	apṛānnā ē̃.	**apṛānde ō**.
	apṛāndā e.	**apṛānde nē̃**.

Intransitive verbs differ from transitive only in the past tenses.

ṭurnā, walk.

Past Indefinite.

maī̃ ṭureā.	**asī̃ ṭurē**.
tū̃ ṭureā or **ṭureō̃**.	**tusī̃ ṭurē** or **ṭureō**.
ōh ṭureā.	**ōh ṭurē**.

Present Perfect.

maī̃ ṭureā wā̃.	**asī̃ ṭurē ā̃**.
tū̃ ṭureā ē̃	**tusī̃ ṭurē ō**.
ōh ṭureā e	**ōh ṭurē nē̃**.

Pluperfect.

maī̃ ṭureā sā̃.	**asī̃ ṭurē sā̃**.
tū̃ ṭureā saī̃.	**tusī̃ ṭurē sau**.
ōh ṭureā sī.	**ōh ṭurē sāṇ**.

Future Perfect.

maĩ ṭureā hōwā̃gā or **hōwā̃dā.**	**asī̃ ṭurē hōwā̃gē** or **hōwā̃dē.**
tū̃ ṭureā hōwẽgā „ „	**tusī̃ ṭurē hōwōgē** „ **hōwōdē.**
ōh ṭureā hōwēgā „ „	**ōh ṭurē hōṇgē** „ **hōṇdē.**

hōṇā, be or become, used also as auxiliary.

Imperative	... **hō.**	**hō, hōwō.**
	hōwī̃.	**hōweō, hōwīō.**

Agent **hōṇwāḷā**, Pres. Part. **hundā hondā**, Past Participle **hōeā.**

Present Conditional...	**hōwā̃.**	**hōwīyē.**
	hōwẽ.	**hōwō.**
	hōwē.	**hōṇ.**
Future	... **hōwā̃gā** or **hōwā̃dā.**	**hōwā̃gē** or **hōwā̃dē.**
	hōwẽgā or **hōwẽdā.**	**hōwōgē** or **hōwōdē.**
	hōwēgā or **hōwēdā.**	**hōṇgē** or **hōṇdē.**

Other tenses are regular, thus **maĩ hundā, hunnā wā̃, hundā sā̃, hōeā, hōeā wā̃, hōeā sā̃, hōeā hōwā̃gā.**

With the tenses of **hōṇā** compound tenses may be formed.

maĩ dassdā hōwā̃gā	I shall be showing or may be showing.
maĩ dassdā hōwā̃	I may be showing.
maĩ dasseā hōwē	I may have shown.
maĩ dasseā hōwēgā	I shall have shown or may have shown.
maĩ dasseā hundā	I might have shown, (if) I had shown.

With intransitive verbs these last three tenses would be as follows:—

maĩ ṭureā hōwā̃, maĩ ṭureā hōwā̃gā, maĩ ṭureā hundā.

They are all regular.

The following will show the chief changes for the feminine:—

Future ... **maĩ dassā̃gī** or **dassā̃dī, tū̃ dassẽgī** or **dassẽdī, ōh dassēgī** or **dassēdī.**

asī̃ dassā̃gīā̃ or **dassā̃dīā̃, tusī̃ dassōgīā̃** or **dassōdīā̃, ōh dassaṇgīā̃** or **dassaṇdīā̃.**

Past Conditional... **maĩ dassdī, tū̃ dassdī** or **dassdīō̃, ōh dassdī.**

asī̃ dassdīā̃, tusī̃ dassdīā̃, or **dassdīō, ōh dassdīā̃.**

Present ... **maĩ dassnī ã, tũ dassnī ẽ, ōh dassdī e.**
asĩ dassnīā ã, tusĩ dassdīā ō, ōh dassdīā nẽ.

Imperfect **dassdā** changes to **dassdī** and **dassdē** to **dassdīā.**

Past. In the past tenses **dasseā** changes in agreement with the object to **dassē** for the masculine plural and **dassī, dassīā** for the feminine singular and plural.

In intransitive verbs similar changes are made in agreement with the nominative, thus **ṭureā,** went, becomes **ṭurē, ṭurī, ṭurīā.**

It will not be necessary to give the passive voice in full. It is perfectly regular. The past tense of **jāṇā** is irregular, but when that is known the rest offers no difficulty, **jāṇā** makes its past **geā,** plural **gaiē,** feminine **geī, geīā.**

phaṛeā jāṇā, be seized.

Present Participle	**phaṛeā jāndā, phaṛīdā.**
Past Participle	**phaṛeā geā.**
Conjunctive Participle	**phaṛeā jākē.**
Imperative	**phaṛeā jāh, jāĩ, jāwĩ, phaṛē jāhō, jāwō, jāweō, jāīō, jāwīō.**
Present Conditional	**phaṛeā jā̃** or **jāwā̃** or **jāā̃.**
Future	**phaṛeā jāā̃gā** or **jāwā̃gā.**
Past Conditional	**phaṛeā jāndā.**
Present Indicative	**phaṛeā jānnā̃** or **jānnā wā̃.**
Imperfect	**phaṛeā jāndā sā̃.**
Past Indefinite	**phaṛeā geā.**
Present Perfect	**phaṛeā geā wā̃.**
Pluperfect	**phaṛeā geā sā̃.**

Compound tenses may also be formed, as **maĩ phaṛeā geā hōwā̃gā,** I may have been seized.

The second form of the passive, that with **ghattṇā,** is quite regular. **ghattṇā** is used with the root of the verb.

maĩ phaṛ ghattā̃gā	I shall be seized.
maĩ phaṛ ghattā̃	I may be seized.
maĩ phaṛ ghatteā	I was seized ; and so on.

Among the more common irregular verbs are the following :—

Root.	Meaning.	Infinitive.	Present participle.	Past participle.	Imperative.	Third singular pres. cond.	Third singular future.
pai	lie	paiṇā	paindā	peā	pau	pawē, paiē	pawē -gā or -dā.
bhaũ	turn	bhaũṇā	bhaũndā	bhãweā	bhaũ	bhãwē	bhãwē -gā or -dā.
jā	go	jāṇā	jāndā	geā	jāh	jāwē	jāwē -gā or -dā.
saũ	sleep	saũṇā	saundā	suttā	saũ	sãwē	sãwē -gā or -dā.
lai	take	laiṇā	laindā	leā	lai	lawē, laē	lawē -gā or -dā.
laih	descend	laihṇā	laihndā	latthā	laih, lauh	laihē, lawhē	laihē -gā or -dā. lawhe -gā or -dā.
baih	sit	baihṇā	baihndā	baiṭhā	bauh	bawhē, baihē	bawhē -gā or -dā. baihē -gā or -dā.
raih	remain	raihṇā	raihndā	rehā	rauh	rawhē, raihē	raihē -gā or -dā. rawhē -gā or -dā.

The organic passive participle in **īdā** is a relic of a complete passive inflection. The full passive still exists in some dialects, thus we might have **ghalīṇā,** to be sent, regularly conjugated. In ordinary Panjabi, however, the organic passive form is found only in the present participle passive and tenses which employ the present participle.

Compound Verbs.

Compound verbs are of many different kinds and are very common. The following are the most frequently employed. They are here divided according as they are formed, with the root, the infinitive and the present participle. The expression of habit does not fall under any of these headings.

Verbs formed with the root (see also under 5).

(1) *Emphasis* or *thoroughness.* Sometimes the meaning of a verb is intensified by adding to it the root of another verb. In such a case the second root only is subject to inflection. The important verb, that which gives the real meaning, is kept unchanged in the root; the other verb, which adds the emphasis, is conjugated. Very often no emphasis is apparent.

Infinitive.	Literal meaning.	Acquired meaning.
mār chaḍḍṇā	strike-leave.	kill.
mār saṭṭṇā	strike-throw.	kill.
lellaiṇā	take-take.	take altogether.
kar chaḍḍṇā	do-leave.	finish.
leā dēṇā	take-come-give.	bring.
ṭur paiṇā	go-lie.	start.
baih jāṇā	sit-go.	sit down.
saṭṭ dēṇā	throw-give.	throw away.
ā jāṇā	come-go.	come.

The root **cā** or **cukk** (lift) is often prefixed to another root to imply the suddenness or unreasonableness of the action, e.g. **ōs cā ākheā,** he up and said, **gāḷ cukk kaḍḍhī,** he up and abused me.

(2) *Completion*, to express the idea of having finished doing something. These are constructed as in (1). There are four verbs used, **baihṇā**, sit, **cukṇā**, finish, **raihṇā**, remain, **haṭṇā**, move away.

huṇ pī baiṭhē ō?	have you finished drinking?
maĩ te ākh cukeā wā̃	I have finished saying.
jad ōh khā raihṇgē	when they will have finished eating.
ōh kar haṭeā	he finished doing.

The use of **cukṇā** is copied from Urdu, and is therefore less common in villages. **cukṇā** cannot be used alone. **raihṇā** is not very common in this sense. **haṭṇā** is still less so.

(3) *Ability* expressed by prefixing the root to **sakṇā**, be able. The construction is as in (1) and (2). **sakṇā** cannot be used by itself.

tū̃ haḷ wāh saknā ẽ can you plough?

Ability is also simply expressed by the passive participle.

tērē kōḷō̃ innā bhār nehī̃ cukkīdā, you cannot lift such a weight.

See also the next heading.

Verbs formed with the Infinitive.

These may be divided into two classes (*a*) those formed with the infinitive in its prepositional form, (*b*) those which inflect the infinitive in agreement with the object.

(3*a*) *Ability.* Prepositional infinitive with the verb **hōṇā**. **huṇ te mērē kōlō̃ khlōṇ wī nehī̃ hundā,** now I cannot even stand. **ajj nehī̃ mērā jāṇ hundā,** I cannot go to-day.

(4) *Permission.* Prepositional infinitive with **dēṇā,** give. **tenū̃ puṭṭaṇ dēdā,** he will let you dig. **kaṇakā̃ nehī̃ waḍḍhaṇ dittīā̃,** he did not allow the corn to be cut.

(5) *Commencement.* Prepositional infinitive with **laggṇā. laggṇā** has other senses and frequently it seems to be meaningless.

ōh kamm karn laggā we he has begun to work.

With **ākhṇā,** say, it has practically no meaning. **ōh ākkhaṇ laggā,** he said.

laggṇā sometimes has a future sense in negative sentences or interrogatives implying a negative. It then expresses an emphatic negative.

ōh kadō̃ dhēlī waṭāṇ laggā, when will he change (i.e. he will never change) the eight-anna bit?

ōh mannaṇ nehī̃ laggā, he will not agree.

By prefixing the root of a verb to **calṇā** we get the idea of an action commencing or about to commence. The roots of **ṭurnā** and **calṇā** when prefixed to **paiṇā** suggest a similar idea.

gaḍḍī ṭur callī	the train is about to leave.
gaḍḍī ṭur paī	the train is leaving, i.e. has begun to move.
gaḍḍī ṭur geī	the train has gone.
mērā bhrā mar calleā sī	my brother was about to die, nearly died.
mar geā	he died.

See also **ḍaihṇā** under (9).

(*b*) infinitive agreeing with object.

(6) *Wish, desire.*

maī dhār kaḍḍhṇī nehī̃ cāhndā	I do not wish to milk (the cow, etc.).
dō hallā̃ baṇaṇīā̃ cāhnnā wā̃	I wish to make two ploughs.

(7) *Advisability, duty.* The passive participle of **cāhṇā,** wish, is used with the inflected infinitive.

ēh gallā̃ nehī̃ ākhṇīā̃ cāhīdīā̃ nē̃	one should say not such things.
menū̃ naukar cāhīdā e	I want a servant.

(8) *Necessity.* Infinitive with **paiṇā** or **hōṇā.**

jāṇā pawēgā	it will be necessary to go.
dāṇē leauṇē hōṇgē	it will be necessary to bring grain.

Verbs formed with the Present Participle.

(9) *Progression,* to express that an act is actually in progress. The tenses, chiefly of the present participle (but not the past conditional) are employed with the past participle of **paiṇā.**

battīā̃ peīā̃ baḷdīā̃ nẽ	lamps are burning.
ṭukkar paē khānde hōṇgē	they will be having their food.

With tenses other than those of the present participle the idea rather changes to that of continuance.

maĩ peā khāā̃gā, tū̃ gallā̃ peā kar, I shall keep on eating, you go on speaking, **peā hassē,** let him keep on laughing (what do I care?).

ḍaihṇā with the prepositional infinitive gives the sense of being engaged in and actually doing something.

rōṛ puṭṭaṇ ḍehā hōeā e, he is digging kankar.

ajj ōh kamm nehī̃ kardē? ā wekhā̃ ḍaihē hōē nẽ, are they not working to-day? Look, they are at work.

(10) *Continuance*, present participle with **raihṇā,** see also under (9).

ōh māl cārdā rehā	he continued to graze cattle.
jē tū̃ ṭurdā rawhẽ	if you keep on walking.

Instead of **raihṇā** we may employ **jāṇā** or less often **calṇā.** These have a shade of meaning different from that of **raihṇā.** They, especially **jāṇā,** suggest a parallel course of action. Thus **maĩ cōkhā cir paṛhdā rehā,** means simply I read for a long time, whereas **paṛhdā geā** would imply that I kept on reading, while so-and-so was doing something else (working, etc.), **maĩ suṇāndā jāā̃gā, tū̃ likhdā cal,** I shall keep on relating you keep on writing down.

Continuance is expressed also by prefixing the root (with -ī added) to the various parts of **jāṇā** and **calṇā.**

suṇāī cal, keep on telling (fire away!): **kamm karī cal,** work away.

ākhī jāh, keep on saying: **ōh wag̲ī jānd e,** he is keeping on hurrying away.

Habit or Repetition.

This idea is expressed in different ways according to the tense. The second verb is always **karnā** for the infinitive, imperative, present conditional and future, and **hōṇā** for the tenses of the present participle.

(i) Infinitive, imperative and present conditional and future. Both verbs are put in the same tense, i.e. both are infinitive or both imperative, and so on. For the simple imperative singular see below.

jhaṭē bindē nehī̃ auṇā karnā cāhīdā e, one should not make a practice of coming repeatedly.

tū̃ rinnhē̃ karē̃ tā̃ caṅgī gall e, if you make a habit of doing the cooking it will be a good thing.

ētthē na hassī̃ karī̃, do not make a habit of laughing here.

The imperative has a second construction—the past participle with the imperative of **karnā.** This is always used in the case of the simple imperative singular (i.e. the root). **mērē kōḷ bawheā karō,** make a practice of sitting beside me.

In the future the terminations **-gā,** etc., of the first verb are omitted. **maī̃ ghallā̃ karā̃gā,** I shall make a habit of sending.

(ii) Tenses formed from the present participle. The construction is the present participle of the verb with the required tense of **hōṇā.**

maī̃ masītī paṛhdā hundā sā̃	I used to read in the mosque.
ōh mucchā̃ nehī̃ munāndē hundē	they do not get their moustache shaved.
jē ōh kadī ghuḷdā hundā	if he had ever been in the habit of wrestling.

In connection with the second imperative construction under habit and repetition above it should be noted—

(*a*) that the past participle is indeclinable, thus in **bawheā karō, bawheā** remains unchanged,

(*b*) that the past participle is for this purpose always formed directly in a regular manner from the root even though no such past participle is in ordinary use in the verb, thus we have—

rinnheā kar	make a habit of cooking.
khlōweā kar	make a habit of standing.
nahāweā kar	make a habit of washing.

Where the ordinary past participles are **riddhā, khlōtā, nahātā.**

jāṇā, go.

A note on **jāṇā** will perhaps be useful. It has three uses in connection with other verbs.

(1) To form the passive, as **ōh phaṇḍeā geā**, he was beaten. (See under passive voice).

(2) Joined to the root of many intransitive verbs to express completeness.

Sometimes it is almost meaningless **mukk jāṇā**, be finished off, **bhull jāṇā**, forget, **ṭuṭṭ jāṇā**, break. The idea of "going" is absent.

(3) Joined to the contracted conjunctive participle of verbs of action it *retains* its meaning of going or moving away. As the contracted conj. part. is the same in form as the root, this use must be carefully distinguished from (2). In the case of (3) the verbs are all verbs of action, i.e., they indicate a definite action, and may be either trans. or intrans. In the case of (2) they are not verbs of action. To this statement there are three exceptions. The verbs **baihṇā**, sit, **auṇā**, come, though indicating action fall under (2) and **pīṇā**, drink, comes under both (2) and (3).

ākh jāṇā tell and go: **wēkh jāṇā**, look and go: **haṭ jāṇā**, go to one side. **nass jāṇā**, run away: **suṇ jāṇā**, hear and go. See also Syntax under Conj. Part., p. 101.

In **bhull jāṇā**, forget, and **ā jāṇā**, come, there is no idea of "going." **pī jāṇā**, has two senses either with (2) drink up, or with (3) drink and go. Contrast **mukk geā**, it is finished, and **mukā geā**, he has finished it and gone. **mar geā**, he is dead, and **mār geā e**, he has beaten him and gone.

(4) For phrases like **dassī jāh**, **ākhdā jāh**, see Compound Verbs above, p. 68.

SYNTAX.

Order of Words.

The normal order of words in Panjabi is, (1) attribute of nominative, (2) nominative, (3) attribute of object, (4) object, (5) adverbs, (6) verb, thus, **tērā jōṛīdār ōhnā̃ añāṇeā̃ nū̃ kāh dē**

jōgā ṭhākdā sī? why was your partner forbidding those children?

The flexibility of conversational Panjabi is, however, extraordinary, and there is hardly any order in which the words of a sentence are not found. The order changes according to the emphasis.

Thus for **ōh jaṇē kī paiē kardē sāṇ?** what were those men doing? we may hear **kardē kī sāṇ ōh jaṇē paiē?**

Similarly **Dīnā te Gāmmā lagē aundē nẽ**, Dīnā and Gāmmā are coming along, may appear as **aundē nẽ Dīnā wī lagā te Gāmmā wī lagā.**

sārē rupaē lagg gaiē sāṇ, all the rupees were spent, may become **gaiē sāṇ rupaē sārē lagg**.

jē ōs ōhnū̃ wēkh lēā e te bin puccheā̃ kaḍḍh dittā e, if he has seen him and without inquiring turned him out, may be changed to **jē ōs ōhnū̃ leā e wēkh te bin puccheā̃ dittā e kaḍḍh**.

The difficulty lies in knowing how and when to vary the order of a sentence, and only practice and experience can solve the problem.

THE REPETITION OF WORDS.

The repetition of words never gives an intensive or emphatic sense. It indicates distribution over time or space, or over a number of objects.

bauht sārē tagṛē tagṛē khiḍārū, many strong (good) players.

chētī chētī paṭṭhē kutarī̃, quickly cut up the fodder.

ōh kāhḷā kāhḷā ṭurdā e, he walks fast.

gōḍē gōḍē (paṭṭ paṭṭ, lakk lakk) pāṇī sī, there was water up to the knees (thighs, waist).

rāh masā̃ cappā cappā jā̃ giṭṭh giṭṭh cauṛā sī, the road was scarcely a hand breadth or a span broad.

trai trai sagõ cār cār	three each, nay rather four each.
jaṇē jaṇē dī marzī	each man's wish.
jī jī dā jīkaṇ jī karē	as each person's desire may be.

In each of these examples it will be seen that the idea of the repeated word is, as it were, spread out over a number of objects or over a period of time.

The conjunctive participle is repeated to express repetition or continuance. Thus **phaṇḍ phaṇḍkē**, having kept on beating: **suṇā suṇākē**, having kept on relating: **ākh ākhkē**, having repeatedly said.

Doublets.

When words are repeated in a more or less altered form one of two ideas seems to be present to the mind, (1) a more or less jocular reference to something familiar, and (2) a spreading out of the sense for the sake of emphasis. The first case occurs when the second word is very slightly altered from the first and is a mere jingling repetition of it, the other when the second is a totally different word. Of course these two senses merge into one another and it would be a mistake to draw any hard and fast distinctions.

gall katth	word, matter.	**jhūṭhī mūṭhī**	falsely.
kūndā saihndā	speaking.	**kuṛī mucī**	falsely.
dē duākē	having given.	**jaṇē shaṇē**	men.
kar katarkē	having done.	**jaṇā khaṇā**	Tom, Dick and Harry.
baṇeā battreā	made.		
ākh wēkhkē	having said.	**inām shinām**	reward.
saccī muccī	truly.	**inām ūm**	reward.

The second word in all these cases is interesting. Sometimes it is an ordinary Panjabi word; if so it usually gives up its own meaning and merely emphasises the meaning of the first. Thus above **saihndā**, means enduring; **duākē**, having caused to give; **katarkē**, having cut; **wēkhkē**, having seen; **katth** is a Kashmiri word not otherwise used in Panjabi, and means the same as **gall**. For the 'familiar reference' it is usual to change the first consonant to **sh** or prefix **sh** to an initial vowel. Otherwise the first accented vowel may be a changed to **ū** and this is generally done if the word already begins with **sh**.

The Agreement of Subject and Predicate.

As a rule the verb agrees with its nominative in number and, where the form of the verb permits, in gender.

In the case of two or more nominatives of different gender the

rule is (*a*) for living things or material objects the verb is masculine plural, (*b*) for abstract nouns the verb is singular and agrees with the word nearest to it.

ōh dē dhīā̃ puttar ṭur gaiē his sons and daughters went away.

pāgalpuṇa te bēwukūfī baṛī kītī he committed great madness and folly.

tusī̃ addressed to a single person always has a plural masculine verb, whether the person be a man or a woman.

A word denoting a woman, if used for politeness' sake with a plural verb, always has that verb masculine, and in this case the attribute of politeness, "**horī**," is almost invariably added. The words **miss sāhb** and **mēm sāhb** may omit **horī**. An adjective preceding one of these words is kept feminine.

miss sāhb or **mēm sāhb āhndē nē̃** the lady says.

bēbbē horī rū̃ piñjdē nē̃ mother is carding cotton.

sāḍḍī bhaiṇ horī bauhkar phērn laggē nē̃ our sister has begin to sweep.

Two nouns are frequently used together without a conjunction, so that they are considered one and take a singular verb, thus—

ōh dā kōī dhī puttar nehī̃ he has no son or daughter.

mēz kursī daṭṭhī hoī e, or **mēz te kursī daṭṭhē hoē nē̃**, the table and chair have been placed.

Similarly we have **rōṭī ṭukkar**, food, **khaṇḍ caul̤**, sugar and rice; **dāl̤ caul̤**, dal and rice, **hāl hakīkat,** condition or state. Such compounds usually take the gender of the second component. **ṭukkar** is masculine, **caul̤** is masculine plural, **hakīkat** is feminine, but some make the compound **hāl hakīkat** masculine.

Pairs.

Most articles which we think of in English as in pairs are referred to in Panjabi in the singular unless several pairs are meant. The following come under this rule. The gender of each word is indicated.

10

tambī (f.), **sutthaṇ** (f.), **salwār** (f.), **paejāma** (m.), **ghuṭannā** (m.), **patlūn** (f.) are used for various kinds of trousers worn by men, **patlūn** being reserved for English trousers. **sutthaṇ** is used also for the baggy trousers worn by Panjabi women. Other examples are **jutti**, shoe or pair of shoes, **caplī**, sandal; **kaincī**, scissors; **uccā**, tongs, pincers; thus **muṇḍē tambī pāī, juttī lāhī**, the boy put on his trousers and took off his shoes. Words for socks are exceptions, they are generally used in the plural. Socks are **julāb** (f., more often **jarēb** or **jalēb**), **massī** f., **mauzā** m. Other exceptions are **dastānā** (m.) glove; **paūā** (m.) and **khṛā̃**, (f.) wooden shoe used by Hindus.

The Agent Case.

When a transitive verb is used in one of the tenses formed from the past participle the subject of the sentence is put in the agent case and the participle agrees with the object unless the word **nū̃** intervenes and governs it. This construction is really passive, thus **maī̃ ikk turumtī mārī**, I killed a turumtī (merlin), is properly "by me a turumtī was killed."

ōs kitābā̃ paṛhīā̃ hoṇgīā̃	he will have read the books.
mērē bhatrīyē mērē te arzī pāī	my nephew brought a case against me.
tērī majjh nū̃ kise ḍiṭṭhā?	has any one seen your buffalo?

kūṇā, speak, **bōlṇā**, speak, and **laggṇā**, begin, **bhullṇā**, forget, **ḍarnā**, fear, etc., do not of course take this transitive construction.

kehṛā kōeā, who spoke?
huṇ wāhṇ laggā e, now he has begun to plough.

Compound verbs in which the second verb is intransitive do not take the agent construction. **ōh kih dī manjī lai ṭureā**, whose bed has he taken away. **ōh gā̃ dē geā**, he has given the cow and gone.

The word **leauṇā** or **laiauṇā** has two past participles, **leāndā** or **laiāndā**, which takes the agent construction, and **leāeā** or **laiāeā**, which does not.

Forms like **phaṛāī dēṇī**, let oneself be caught, **wikhāḷī dēṇī**,

appear, let oneself be seen, take the agent construction, thus their usage differs from that of corresponding words in Urdu.

saṇḍhē pharāī nehī̃ dittī, sagõ wikhāḷī wī nehī̃ dittī, the buffalo did not let himself be caught, he did not even show himself.

If **nũ** comes after the object the verb ceases to agree with it and is put in the masculine singular.

ōhnā̃ kuṛīā̃ nũ maĩ dhīā̃ baṇāeā sī, I made those girls my daughters.

The infinitival construction with the agent, whereby intention or necessity is expressed, is employed equally with transitive and intransitive verbs; **ōs chētī ṭurnā e**, he has to walk fast.

tũ bhaḷkē jāṇā we? are you going to-morrow?

The Genitive Case.

The uses of the genitive (formed by means of the preposition **dā**) are very similar to those found in English. The following typical phrases which are somewhat different in idiom from English should be noted. They indicate the common usage.

ōh dī baṛī cāh	great desire for it.
ōh dī mhabbat	love for him.
baṛī afsōs dī gall	a matter for regret, a regrettable affair.
kufr dī gall	blasphemy.
mērā ōhdā wair e	there is enmity between him and me.
"happy" dā lafs	the word "happy."
caũ warheā̃ dā	four years old.

The Dative Case.

The preposition **nũ** generally indicates the dative case. It has the sense of to, for, for the sake of.

ōh nũ dēh	give it to him.
kuṛī duddh nũ geī	the girl has gone for milk.
maĩ tĕnũ teār kar dēnnā wā̃	I will get it ready for you.
maĩ tĕnũ teār karnā wā̃	I will make you ready.

nū̃ is used with verbs of necessity or advisability **tĕnū̃ lōṛīdā e**, you need.

ōh nū̃ paṇḍ cukkṇī pawēgī, he will have to lift the weight. **milṇā**, be obtained, meet, and **auṇā**, come, in many senses take **nū̃**.

wāṭē ōhnū̃ bāhrlā miḷeā	on the way he met a pig.
tĕnū̃ kinnā aundā e?	how much is your share?

The idea of possession, expressed in English by "have" is often rendered by the auxiliary verb or **auṇā**, come, with **nū̃**, especially if an abstract thing is referred to.

mērē panjhāḷ nū̃ baṛā gussā āeā	my partner got very angry.
ōhnū̃ kujjh hōsh nehī̃	he has no sense or consciousness.
mĕnū̃ patā nehī̃ laggā	I got no trace.

nū̃ is used in expressions of time, the time at which anything happened. **rāt nū̃**, by night, **caũh dinā̃ nū̃**, in four days, **aṭhwē̃ din nū̃**, on the eighth day, in a week.

The Accusative Case.

This case is formed with or without **nū̃**. Nothing but long practice will fully show when to insert and when to omit **nū̃**. It may, however, be said that **nū̃** is always employed with proper nouns; with other nouns it has the effect of making more definite or of indicating something already referred to or previously known. Frequently no meaning can be attached to it.

Jhanḍū nū̃ kōḷ khalhārkē ill mārī, he put Jhandu standing beside him and killed a kite.

ill nū̃ te mār chaḍḍeā	as for the kite he killed it.

Compound verbs, having for the second part an intransitive verb, the whole being transitive in sense, take or omit **nū̃** according to the same rules as other verbs. Such verbs are **leauṇā, lai jāṇā, lai ṭurnā, dē jāṇā, pī jāṇā**, etc.

In the case of cognate accusatives in which the verb and noun express the same thought, and of combinations of a noun and a

verb in which the two words express a single idea, the noun does not take **nū̃**. Such phrases are the following—

hūrē mārnē or **gubbhā̃ mārnīā̃**, to strike blows with the fist, **laṛāī laṛnī**, fight a fight, **gāḷhā̃ kaḍḍhṇīā̃**, give abuse, **mār khāṇī**, receive a beating, **jhūṭh mārnā**, tell a lie.

Many verbs take two accusatives, such as causative verbs, verbs meaning to consider, call, believe, name, teach. Generally one noun takes **nū̃** and the other omits it, occasionally both omit it.

muṇḍē nū̃ Arbī paṛhā	teach the boy Arabic.
tū̃ ōhnū̃ hāfiaz mannā ē̃	you believe him to be a Hafiz (one who knows the Quran by heart).
maī̃ tērī beiztī apṇī beiztī samjhnā wā̃	I consider your dishonour mine.

If in place of the second noun we have an adjective, it is put in the nominative singular masculine; if it ends in **-ā** it is put in the nominative singular masculine or takes the ending **-eā̃**.

ḍāgdār kuṛī nū̃ tag͟reā̃ kītā	the doctor made the girl well.
kōṭhī nū̃ baṛā sōhṇā baṇāeā	made the house very beautiful.

Of course if a noun is understood with the adjective, the adjective may take the number and gender of that noun, thus **maī̃ ōh dīā̃ dhīā̃ nū̃ apṇīā̃ samjhnā wā̃**, I consider his daughters mine.

Locative Case.

The locative case may be expressed with or without a preposition. The presence of an organic locative (without a preposition) is a phenomenon of considerable interest. The organic locative is used as follows :—

(i) with words indicating villages, countries, towns or other places, to express to, at or in. **Panjābe**, in the Panjab, **masītī**, in the mosque, **Nattī**, to or in Natt, **skūlē**, at school, **Wilaitē**, in Wilāyat (Europe,

America). Not all such names have an organic locative form.

(ii) with ordinary nouns to indicate with or in, often to indicate the means or instrumentality. **dūh hatthī̃**, with two hands, **kehṛī gallē**, for what reason or matter? **sāḍḍī nazrī̃ nehī̃ peā**, he did not come within our sight (sights), **asī̃ gallī̃ lagg paie**, we got into matters, we got talking, **hatthī̃ baddhī̃**, with hands joined (in supplication).

(iii) with words expressive of time and other words, to indicate time at or during or after which an event occurs. **wajjī̃ būhī̃**, with doors shut, when doors are shut, **latthī̃ buhī̃**, when doors are open. These two phrases are generally used in connection with earthquakes. **suttī̃ bandī̃**, when people are asleep. **dinē**, by day, **rātī̃**, by night, **do paihrī̃**, at noon. **panjhī̃ warhī̃**, in 25 years, **kehṛē wēḷē**, at what time? **kuwēḷē**, at a wrong time, late, **chī̃ dinī̃**, in six days. There is a peculiar phrase **warhī̃ dinī̃**, meaning in a year or every year.

(iv) with words expressing sums of money, to indicate price **caūh ānnī̃ waṭṭī**, at the rate of a watti (two ser) for four annas. **pāuṇī̃ dasī̃ rupaī̃**, for nine and three quarter rupees.

Vocative Case.

The special vocative endings are often omitted, the nominative forms being used instead of the vocative. The vocative forms generally imply a certain degree of familiarity and are not much used in polite speech. The vocative ending generally implies that the person is addressed as **tū̃**, in the second singular. Thus we may address a servant or school-boy as **Karm Dīnā**, but to one requiring a little more ceremony, we should say (if we employ the name) "**Karm Dīn.**" For this reason we do not usually find the vocative form used with titles of respect. We hear **Māsṭar Azīz Ahmad**, not **Māsṭar Azīz Ahmadā**, **Sardār Hākim Siṅh**, not **Sardār Hākim Siṅhā**. If an adjective agreeing with

a noun is given the vocative ending the noun must have it also, but the noun may have it while the adjective has the ordinary prepositional termination. Thus we may have **mēreō bhrāwō, mērē bhrāwō**, but not **mēreō bhrā**.

A descriptive noun or adjective is sometimes put in the plural for the sake of ceremony even when only one person is addressed. Thus **bādshāhō, zōrāwarō**, O kings, despotic ones, meaning simply 'you who in comparison with me are a king, you who are so insistent.'

The ending **-eā̃**.

In certain cases where in Urdu we should have the oblique singular in **-ē** or the absolute form in **-ā** we find in Panjabi a form ending in **-eā̃**. It is confined to participles and adjectives ending in **-ā**. The chief cases are the following :—

(1) when the participle or adjective is complementary to a subject in the agent case, as—

tū̃ te la͟geā̃ jāṇā sī	you were to go on.
maĩ ṭurdeā̃ ṭurdeā̃ ōhnū̃ ḍiṭṭhā	I saw him while I was walking.

(2) when in logical agreement with an infinitive, or with some subject not expressed in the impersonal construction of the infinitive or passive participle.

ḍiggdeā̃ ī sawār hōwīdā e	one becomes a rider by falling.
mērē kōḷō siddheā̃ nehī̃ khlōṇ hundā	I cannot stand straight.
nīweā̃ hōkē jāṇā sī	one should have gone stooping.
siddheā̃ nehī̃ khlōtā jāndā or **siddheā̃ nehī̃ khlōwīdā e**	it is not possible to stand straight.

(3) in logical agreement with an object which has **nū̃** after it. (See also under past participle.)

ōhnū̃ ta͟greā̃ karnā	to make him well.
maĩ ōhnū̃ ṭurdeā̃ ḍiṭṭhā	I saw him walking. Cf. (1) above.
mēnū̃ ētthē āeā̃ cār warhē hōē nē̃	it is four years since I came here.

(4) in agreement with a nominative this construction is sometimes found to indicate a state. Generally, however, the participle is nominative.

maĩ paṛhāndeā̃ paṛhāndeā̃ āeā	I came here immediately after teaching him. (lit. I came while teaching him.)
hassdeā̃ hassdeā̃ lag̱ā jāndā sī	he was going along laughing.

(5) with the preposition **bin, bijn, binā, bājhõ**, without.

bin khādheā̃	without eating.
pīteā̃ binā āī	she came without drinking.

PERSONAL PRONOUNS.

Order. Pronouns of the first person usually precede those of the second and third persons, those of the second usually precede those of the third, similarly first and second personal pronouns usually precede nouns.

maĩ tũ lag̱ē jāãgē	you and I will go.
maĩ te mērī wauhṭī gaiē	my wife and I went.

In the dative and accusative personal pronouns always take the preposition **nũ** except in the case of the third personal pronouns which may omit it if the thing referred to is not a person.

maĩ ōh mallãgā I shall take possession of that.

The **ī** or **hī** (or -**ē**) of emphasis, when used with personal pronouns, always follows the preposition **nũ** except in the case of the third singular.

mĕnũ ī ākheā	he said it to *me*.
osē nũ māreā	he struck *him*.

In the case of other prepositions the particle of emphasis precedes the preposition.

For the use of the pronouns with **jehā** and **jēḍḍā** see under adjectives.

ATTRIBUTIVE NOUNS AND ADJECTIVES.

When an attributive noun or adjective is used with a personal pronoun the pronouns retain their ordinary case forms except in the first and second pronoun, and if there is a preposition, the

attributive adjective comes between the pronoun and the preposition.

ōs bhalēmāṇas sārā ī ragaṛleā	he, worthy man, disposed of (used up, etc.) all.

First and second persons. In the singular the genitive is used except in the agent case where the ordinary agent form is found: thus—

maī̃ g̲arīb kī ākhṇā sī	what could I, poor man, say?
mērē g̲arīb dā	of me poor man.

In the dative and accusative singular we find the two forms.

mēnū̃ g̲arīb nū̃, tēnū̃ g̲arīb nū̃, and **mērē g̲arīb nū̃, tērē g̲arīb nū̃**, to me poor man, to you poor man; that is, the ordinary genitive form may precede the adjective.

In the plural either the genitive form or the form used for the agent precedes the adjective, thus—

sāḍḍeā̃ sateā̃ hōeā̃ nū̃	to us worried persons.
tusā̃ bādshāhā̃ nū̃	to you kings (great men).

The forms **sāthō̃** and **tuhāthō̃** become **asā̃ thō̃** and **tusā̃ thō̃, sāḍḍeā̃...thō̃, tuhāḍḍeā̃...thō̃**; as **tusā̃ jaṇeā thō̃,** from you men. In this case the **thō̃** may be replaced by **thī̃** and **tō̃**, which are not common with the simple words **sāthō̃** and **tuhāthō̃**; **methō̃** and **tethō̃** become **mērē...thō̃** and **tērē...thō̃**, **thō̃** being replaceable by **thī̃** and **tō̃**.

Use of **tū̃** and **tusī̃**.

There is sometimes a little difficulty in the use of **tū̃** and **tusī̃** in addressing single individuals. The following rules may be of some assistance; all servants, all ordinary school-boys and school-girls, all ordinary villagers, and all persons more or less corresponding in rank to these, such as common policemen, small shopkeepers, should be addressed as **tū̃**. Persons of higher rank such as village officials (zaildārs, paṭwārīs), clerks in offices, teachers in schools (except sometimes the lower teachers), city officials, bigger shopkeepers and all others of corresponding rank should be addressed as **tusī̃**.

When there is a doubt it is better to err on the side of extra ceremony, but the practice among some of speaking to servants and school-boys and school-girls as **tusī̃** is to be deprecated.

The word **horī**, see p. 27, is always masculine plural even when referring to women: thus—

tuhāḍḍī bhaiṇ horī āē nẽ, your sister has come, where **tuhāḍḍī** is feminine in agreement with **bhaiṇ** and yet **horī** attracts the verb into the masculine. Without **horī** the sentence would be **tuhāḍḍī bhaiṇ āī e.** For polite reference to a woman it is generally necessary to insert **horī**.

Sometimes **horī** has the effect suggesting someone's family instead of merely the person himself. This is especially the case if the word is used with a junior member of the family. Thus **Kutbē horā̃ dī jhōṭī** may mean, and if Qutba is a junior member of the family, probably will mean, not Qutba's buffalo calf, but one belonging to Qutba's family.

Pronominal Suffixes.

Very frequent use is made of pronominal suffixes which are sometimes added at the end of a word, with or without change in the ending of the word, and are sometimes used independently; in the future tense they are often infixes, being inserted in the middle of the word. They indicate personal pronouns. The characteristic letters are as follows:—

Person.	Singular.	Plural.
Second	-ū̃, -ī, -ā, -ī̃,	jē
Third	s-, -sū	nē, ṇē

There are no suffixes for the first person. It should be noted that the suffixes must be used instead of, not along with, the pronoun or noun to which they refer. Thus one may say **maĩ mārū̃gā** I will beat thee, or **maĩ tẽnū̃ mārā̃gā,** but not **maĩ tẽnū̃ mārū̃gā**, for in that case the **-ū̃** in **mārū̃gā** and the **tẽnū̃** would both mean 'thee' and there would be redundancy. They are never used reflexively.

Suffixes are employed:—

(i) to indicate the object, direct or indirect,

(ii) to indicate possession or connection,

(iii) with the past tenses of transitive verbs to indicate the agent or subject of the verb,

(iv) for the second person, singular and plural, to indicate the person addressed.

It is usually quite easy to know which of these meanings is intended; thus in **dē sū dhēlī,** give him eight annas, **sū** means to him, in **mār sū,** beat him, **sū** is him, in **dō bhrā sū, sū** indicates possession, two brothers are to him.

The second plural suffix is always **jē,** that of the third singular **sū,** the **u** being sometimes pronounced so short that the suffix becomes **-s,** the third plural suffix is **ṇē,** or **nē.** It is **nē** when it is a separate word or when **r, ṛ, rh, ṛh** precede it. This becomes **ṇẽ** or **nẽ** in the infixes for the future. See below.

The suffix for the second singular varies as follows:—

The second singular suffix for the agent is—**ī** if the verb is singular, **-ĩ** if the verb is plural. When it is not the agent it varies according to the number and person of the nominative of the sentence. If the nominative is first person, singular or plural, the suffix is **-ū̃,** if the nominative is third person singular, it is **-ī,** if plural **-ĩ.** Finally **-ī** is always changed to **-ā,** if the preceding vowel is itself **ī,** thus instead of **kī ī,** we have **kī ā,** what is it, etc.

Infixes are found only in the future. The following cases are common—

maĩ kaḍḍhū̃gā	I shall expel thee.
ōh kaḍḍhīgā	he will expel thee.
maĩ mārjēgā	I shall beat you.
ōh mārjēgā	he will beat you.
ōh kaḍḍhsūgā	he will expel him.
ōh kaḍḍhṇẽgā	he will expel them.
asĩ kaḍḍhū̃gē	we shall expel thee.
ōh kaḍḍhṇĩgē	they will expel thee.
asĩ mārjēgē	we shall beat you.
ōh mārjēgē	they will beat you.
ōh kaḍḍhsūgē	they will expel him.
ōh kaḍḍhṇẽgē	they will expel them.

Similarly for other verbs; some of these are commoner than others, and generally speaking the beginner would do well to watch for these suffixes or infixes and use those which he hears.

In the present conditional there are only two cases common, a first singular nominative with a second singular suffix and a third singular nominative with a second singular suffix. Thus **maĩ ki karū̃**, what shall I do in thy affair? **pīṛ pawī**, pain be to thee (abuse). **sū** and **nē**, the suffixes for the third singular and plural, and **jē** the suffix for the second plural, may in addition to the above examples, be used as separate words following the different parts of the future and present conditional.

The auxiliary verb shows the following changes. The present tense is omitted altogether in favour of the suffix, except when the verb is emphatic in which case the word **hai** is used for all persons and numbers followed by the suffix. In the past tense suffixes are added only to **sī** and **sā̃**, which both become **sā** before the suffix, and to **sāṇ** which can take two suffixes, the second singular, becoming **sāṇī**, and the third plural, becoming **sāṇē**.

In a clause containing a transitive verb in any of the tenses formed with the past participle, the suffix indicates the agent and not the object, etc. Thus we may say **maĩ mārā̃gā sū**, I shall beat him, but not as a rule **maĩ mārea sū**, I beat him. This should be **maĩ ōsnū̃ mārea**. The violations of this rule are infrequent and it does seem safe to consider them as regular usage.

Second Singular Suffix.

(i) with the nominative of the verb in the first person singular or plural.

maĩ mārū̃ kuṭṭū̃gā	I shall beat and belabour thee.
asī̃ khlōtē hōē ū̃	(I tell thee) we are standing.
āeā ū̃	(I tell thee) I am coming (lit. have come).
sārē jhallē ū̃	we are all mad (I tell thee); but **sārē jhallē nī** *they* are all mad (see under iii).
asī̃ jhallē te hai ū̃	mad we certainly are.

(ii) with the nominative in the third singular.

beṛā ruṛhī = tērā bēṛā ruṛhē	may thy boat be carried away, perdition take thee.
gōḷī laggī = tenū̃ gōḷī laggē	a bullet strike thee, perdition take thee.

ōh mārīgā = ōh tenū̃ mārēgā he will strike thee.
bhrā āwīgā thy brother will come.
lambaṛdār āwī jāwī karīgā the village headman will come and go (to and from thy house).
rōṭī hai ī hast thou got bread?
kī ā, peō āeā ī? what is it (I ask thee), or what is the matter with thee, has thy father come?

(iii) with third plural nominative.

paisē labbh gaie nī̃ didst thou get the pice?
paisē labbh gaie sāṇī hadst thou got the pice?
sārē jhallē nī̃ (I tell thee) they are all mad.
na jāī̃, mārnī̃gē do not go, they will beat thee.

(iv) as agent.

rōṭī khādhī ā hast thou eaten bread (i.e., thy food)?
kī ākheā ī, pīṇḍ jāṇā ī what didst thou say, has thou to go to the village?
kī ākheā sāī, kuṛī nāḷ khaṛnī sāī what didst thou say, hadst thou to take the girl with thee?

Second plural suffix—always **jē.**

ōtthē dō jē (I say to you) there are two there.
maī āeā jē (I say to you) I have come, am coming.
ōh aujēgā te mārjēgā he will come to you and beat you (**aujēgā** for **ājēgā**).
kī jē, ṭakkreā nehī̃ jē what is it, did he not meet you?
ākhṇā kī sājē what had you to say or what ought you to have said?
ṭurnā jē are you going to walk?

Third singular, **sū** or **s.**

lai ā sū, dē sū pauḷī bring him, give him a four-anna bit.
ikk kuṛī sū te dō puttar sū he has one daughter and two sons.
ghar geī hōsūgī she will have gone to his house.

ausūgā te mārsūgā	he will come to him and beat him.
maĩ nehĩ sū geā piṇḍ	I did not go to him to the village.
jad wēkhẽgā sū tā̃ ākhĩ sū	when thou seest him say to him.
bhrā geā sū mar te bēbbē hōgeī sū bamār	his brother has died and his mother has got ill.
dō kuṛīā̃ sā sū, ikk mar geī sā sū	he had two girls, one died.
kī akheā sū or **kī ākheōs**	what did he say?
kitthõ auṇā sū	where has he to come from, where is he coming from?

Third plural **nē** or **ṇē** (as a separate word always **nē**).

kas caṛhī nē, deh nē dāwāī	they have got fever, give them medicine.
māmmā mar geā nē	their mother's brother has died.
āwēdā te mārnẽdā	if he comes he will beat them.
huṇ jāṇā nē kĕ paihlē jāṇā sāṇē	have they to go now or had they to go before.
ākheā sāṇē? ākheā ī hōṇẽga	did they say so? (yes, doubtless) they will have said so.

The following differences should be noted:—**aunnā ẽ,** thou art coming: **auṇā ī,** hast thou to come? **aundā ī,** I ask thee is he coming: **kitthõ āeā ẽ,** whence hast thou come? **kitthõ āeā ī** whence has he come (I ask thee): **kitthõ āī ẽ,** whence hast thou (feminine) come? **kitthõ āī ā,** I ask thee whence has she come.

Interrogative Pronouns.

Interrogative pronouns are often used in place of a negative:

maĩ ehnū̃ kī karā̃	what shall I do with it, i.e. it is of no use to me.
ōh dā kitthē innā akl e	he has not got so much sense (**akl** also feminine).
ōh kadõ wābṇ laggā	he will never plough.

kī, unlike the Urdu **kyā**, is never used merely to indicate a question, nor is **kī** employed in the sense of whether ... or, Urdu **kyā ... kyā.** For that Panjabi uses **bhāwẽ ... bhāwẽ.**

kyā is sometimes used along with adjectives in interjections with the sense of how, thus—

kyā sōhṇī gall or **kehī sohṇī gall**, what a good thing!

Indefinite Pronouns.

The indefinite pronouns are **kōī**, some one, any one, and **kujjh**, something, anything. The following examples illustrate p. 28.

kōī kōī āeā (sing. verb), some people, very few people came.

kujjh kujjh e, there is a little.

kōī nehī̃ āeā, no one came; **kujjh nehī̃ miḷeā**, nothing was obtained.

kōī ... **kōī** (both singular) some ... others, thus **kōī manndā we, kōī nehī̃ manndā**, some agree, others do not.

kōī na kōī hōwēgā, there will be someone or other; **kujjh na kujjh miḷēgā**, you will get something or other.

kōī is sometimes used with the sense of 'about' in connection with numbers or measures of any kind, such as time, quantity, etc. In this sense it is never declined. It is often contracted to **ku, ko.**

kōī ghaiṇṭē nū̃	in about an hour.
ēh ko caũh waṭṭīā̃ dā bhār hōwēgā	this is about four wattis (eight ser) in weight.

A word **ku,** whether this or another, with the same meaning, often follows numbers, and the words **kinnā, innā, kēḍḍā, ēḍḍā.**

kinnā ku hōwēgā? trai ku sēr hōwēgā.	How much will there be? About three ser.

kōī nehī̃ is sometimes used with the sense of not at all, as—

chīmbā te kōī nehī̃ āeā	the washerman has not come at all.
Gaṅgū te kōī nehī̃ āeā	Gangu has not come at all.

Reflexive Pronoun.

In the nominative this is merely emphatic, giving the sense of myself, yourself, himself, themselves, etc. In the oblique cases it is really reflexive. The nominative is **āpē, āpī, āpū̃, āpō̃** or **āp.** In the prepositional case **apṇā** is used, except in the accusative or dative where **apṇē āp nū̃** is the form found.

The oblique cases of the reflexive pronoun are used whenever the reference is to the nominative of the sentence. The ordinary pronouns **mērā, tuhāḍḍā, ōhnā̃ dā,** etc., must not be used in a reflexive sense.

Pīrā ōhdī panjāḷī apṇī samjhdā e	Pira considers his (the other man's) yoke his own.
tusā̃ mērī lēllī nū̃ apṇā karkē rakkheā	you have kept my lamb, considering it your own.

ōh āpē jākē apṇā bandobast karangē, apṇe āp nū̃ te jhalleā̃ nehī̃ na samjhdē, they will go themselves and make their own arrangement, they do not consider themselves idiots.

When the reflexive pronoun is in apposition with a noun or pronoun it is often kept in the nominative even though the other word is in the prepositional, thus—

sānū̃ āpū̃ Panjābī nehī̃ aundī, we ourselves do not know Panjabi.

If the preposition takes the genitive of a noun or pronoun the genitive **apṇā** is generally employed, as **sāḍḍē apṇē kōḷ kujjh nehī̃ e,** we ourselves have nothing.

This pronoun often has the sense of without assistance, by itself, etc. **āpē wall hō jāēdā,** it will get well by itself.

apṇā is often used for one's own where one might expect **sāḍḍā** or **mērā** or **tuhāḍḍā,** thus—

ēh te apṇā e, this is our own. Or a servant will say **ēh apṇā mēc e,** meaning this is our table, i e., it belongs to the house.

PREPOSITIONS.

nē, by, is used only as the sign of the agent. Some Panjabis never use it at all. It should not be used with pronouns, although speakers under the influence of Urdu do so use it.

-ō̃ is added to the singular of nouns (never to the plural except names of villages), and words used as nouns, such as adjectives, infinitives, etc., to adverbs and to other prepositions. It has the sense of 'from' in time and place, and sometimes is practically meaningless.

For the plural of nouns a detached preposition is employed, thus **gharō̃,** from the house; **gharā̃ thō̃,** from the houses.

The changes produced in nouns by the addition of **-õ** have been explained under the heading of declension of nouns, p. 13.

The adverbs of place **ētthē, ōtthē, jitthē, kitthē, kitale, kite, kidhare, uttē, aggē, picchē,** drop the final **e** before **-ō**. When one of these words is used with the preposition **dā**, it commonly though not invariably takes the suffix **-õ** before the **dā**, thus—

ōtthõ dā jaṇā, a man from there, **ētthõ dī gall**, a matter belonging to here. We also have **ōtthē dā jaṇā, ētthē dī gall.**

Other examples with adverbs are :—

sāhmṇeõ	from in front.	**nēṛeõ**	from near.
uttõ	from above.	**aggõ**	from before.
banneõ	from outside.	**pareõ**	from beyond.

In the following **-õ** seems to have no meaning :—

odõ then, **jadõ** when, **tadõ** then,

also **wallõ** in the phrase **mērē wallõ wēkhdā e**, he is looking at me.

-õ and the detached prepositions **thõ, tõ, thĩ, te**, have in addition to the meaning of **from** in time and place, the meanings of 'from' in free from, get well from sickness, prevent from, be evident from, escape from, deny (from), refuse (from), refrain from, fear (from), ask (from), source from in time or place.

-õ, however, has not the sense which these others have of 'than' in comparison, 'to' in superiority or inferiority to, or the sense of 'for' in prices (for so much) or exchange. **-õ** may be used along with **nāḷ** in comparison, **mērē nāḷõ**, than I. **kōḷõ** may frequently be used for these prepositions.

auṇõ inkār kītā, auṇ tõ inkār kītā	he refused to come.
pañjā paiseā tõ miḷeā	it was obtained for five pice.
tuhāthõ waḍḍā e	bigger than you.
bimārīõ wall hōeā	he has got well *from* his sickness.

jānõ māreā geā, he was beaten from his life, i.e., killed.

methõ or **mērē kōḷõ kasūr hōeā**, I have committed a fault.

waihṛē tõ wachērā waṭāeā exchanged a foal for a calf.

tē, uttē, on, upon, is sometimes used where we should expect another preposition, thus—

khūh tē, at the well, **talā tē**, at the tank, **haṭṭī uttē**, at the shop.

mērē tē arzī pāī	he brought a case against me.
apṇī gall te wī khlōweā kar	stick to your position or word.
hukm uttē calṇā	to keep an order.
ōh dē tē karz caṛh geā	he got into debt.

kisē te āshik hoṇā, be in love with someone. **āshik** has the oriental sense of love.

nāḷ is used for 'with' of contiguity, also for 'with' or other prepositions compounded with verbs, e.g., fight with, work with, deal with (treat well or ill), speak to (with), feel disgust at (with), be pleased or displeased with, tie to, unite with, love, come into contact with.

waihṛā rukkh nāḷ bannhī̃	tie the calf to a tree.
puttar nāḷ baṛī mhabbat kītī	loved his son much.
ōh dī sutthaṇ nāḷ mērā pair lagg geā.	my foot touched his trousers.
calīyē nāḷō nāḷ	let us go together.

Abstract nouns compounded with **nāḷ** give the sense of adverbs, as—

chētī nāḷ	quickly.
sababb nāḷ	by accident, by chance.
ṭill nāḷ	by force or with effort.

kōḷō̃ is frequently employed for 'by' of agency.

ōh dē kōḷō̃ nehī̃ cukkīdā	he cannot lift it.
ōh dē kōḷō̃ cukkaṇ nehī̃ hundā	he cannot lift it.
ōhnū̃ ustād kōḷō̃ paṛhā̃gā	I will have him taught by a teacher.

nāḷō̃ is employed for the purposes of comparison, meaning 'than.' (See under **-ō̃**).

bin, binā, bijn, bājhō̃ are used with the inflected past participle to express our 'without' with the gerund.

bin khādheā̃ ṭur geā	he went away without eating.
bin saddeā̃ āeā	he came without being called.

This is also expressed by the two prepositions **thõ** (**thĩ**, etc.) and **binā**, as **ākkhaṇ tõ binā**, without saying. In this case the inflected infinitive is used.

wallõ often means on behalf of, from—

mērē wallõ ōh dē aggē hatth jōṛnā or **bannhṇā**.	beseech him from me (put your hands together).
mērē wallõ ōhnũ ākhṇā	say to him from me.

The ordinary meaning is from the direction of, **sāḍḍē wallõ**, from our party, from us.

hēṭh, below, said of rupees has the sense of "*temporarily* kept back."

ōs dō rupae hēṭh rakkhē	he kept back two rupees.
chē din hēṭh rakkhē	he kept back the wages of six days.

aggē has often the meaning of in comparison with, or in the opinion of, thus—

ōh dē aggē ōh kujjh neh e, means, according to context, compared with him this is worthless, and in his opinion this is worthless.

sir is used with **wēḷā, wakat**, time, and **thā̃**, place, to mean 'in,' **wēḷē sir** or **wakat sir**, in time, at the right time; **thā̃ sir**, in the right place.

sār in conjunction with the form in **eā̃** of present participles means just at the time of, **aundeā̃ sār**, on arrival; **ākhdeā̃ sār**, while speaking; **waṛdeā̃ sār mar geā**, he died on entering.

ADJECTIVES.

The relative adjectives **jehā**, as, **jinnā**, as much as, **jēḍḍā**, as large as, have almost a prepositional force, being used with the prepositional of nouns and pronouns, while themselves agreeing with the noun, or pronoun to which they refer.

ōh kaṭṭī mērē wachērē jeḍḍī e	that young buffalo is as large as my foal.
tuhāḍḍē jēhā te kōī ghuḷāṭīā nehĩ	there is no wrestler like you.

Gujrāt jinnī kisē duāḷē dē piṇḍ dī abādī nehī̃	no village round about has as much population as Gujrat.

In these sentences **jēḍḍī, jehā, jinnī** agree with **kaṭṭī, ghuḷā-ṭīā, abādī** respectively, while **wachērē, tuhāḍḍē, Gujrāt** are in the prepositional case.

This use of **jehā** is not to be confounded with that mentioned in the earlier part of the grammar, p. 27, where the meaning is rather, -ish, and where **jehā** is used not with the prepositional case of the noun, but in simple agreement with it, as in the following :—

gōrī jehī gā̃	a reddish cow.
māṛā jehā ḍhaggā	a rather weak bull.

Instead of the plural prepositional form adjectives frequently employ the form in **-ē** when in agreement with masculine nouns, thus—for **sāḍḍeā̃ kutūreā̃ dā**, of our puppies, **sāḍḍē kutūreā̃ dā** is quite common.

In the vocative the adjective usually follows the usage of the noun, if the noun takes the vocative form the adjective generally does so also. Sometimes the noun has it, while the adjective retains the ordinary oblique form, singular or plural, but the adjective never takes the vocative form unless the noun has it, thus—

mērē mālīk, mēreā mālikā or **mērē mālikā**, but not **mēreā mālīk**, my master.

For the agreement after the prepositional **nū̃** and for a similar rule applying to a complementary attributive when the noun is in the agent case, and also when there is an impersonal sense with no nominative expressed, see under accusative case.

All adjectives singular and plural may be used as nouns, as, **ikk g̱arīb**, a poor man, **kōī māṛā jehā**, some feeble man, **buḍḍhīā̃** married women.

Numeral Adjectives.

Numeral adjectives, after the first, generally take their noun in the plural. The word **rupayyā**, rupee is not infrequently used in the singular. The numbers **sau**, hundred, **hazār**, thousand,

lakkh, 100,000, frequently take their noun in the singular if it is masculine.

dō sau ghōṛā	two hundred horses.
ḍhāī hazār bandā	two thousand five hundred men.

When a number is counted by scores the word **wīhā̃** often has its noun in the singular.

cār wīhā̃ jaṇā	four score men.

If the noun is expressed the word **wīhā̃** does not affect the gender or number of the verb, but if the noun is omitted **wīhā̃** takes its verb in the feminine plural.

trai wīhā̃ rupeā miḷeā sī	he got sixty rupees.
traī wīhā̃ miḷīā̃ sāṇ	he got sixty.

When the noun qualified by a numeral is governed by a preposition, the numeral is nearly always inflected, thus—

pañjā̃ jaṇeā̃ dī mazdūrī	five men's wages.
saṭṭhā̃ rupayyā̃ tō̃ āeā	it costs sixty rupees.
dasī̃ paisī̃	for ten pice.

If, however, the noun is in the singular the adjective is not inflected.

Thus **cār rupae tō̃ miḷeā**, it was obtained for four rupees.

ADVERBS.

There is some difference between **āhō** and **hā̃**. **āhō**, **āh** and, less frequently **hā̃**, are used in giving an affirmative answer to a question. **āhō**, but not **āh**, often means "well, go on, I am listening." **hā̃** is used to reply to one's name, while **hā̃ te** means "yes, indeed, what else would you expect?" The following questions and answers between A and B will exemplify the usage.

A. **ṭur caleā ē̃**? B. **āhō** (or **āh**). A. are you off? B. yes.

A. **wāḷ kāṛṛ baṛṛē hō gaē nī**? B. **kī**? A. **wāḷ**. B. **āhō**? A. **kaṛṛ baṛṛē hō gaē nī**? B. **hō gaē nē̃ kujjh kujjh**. A. has your hair got grey? B. what? A. your hair. B. well? A. has it got grey? B. somewhat.

A. **ōē Būṭeā**! B. **hā̃**. A. **Būṭā**! B. yes.

A. **mukkar geā e ukkā mukkā?** B. **hā̃ tē.** A. has he refused altogether? B. yes, I should rather think he has.

A long-drawn-out **hā̃** on two or three notes may mean "Oh, I see now. Is *that* the way of it?" In this case **āhō** would not be used.

THE VERB.

The Infinitive.

The uses of the infinitive are complicated. Its flexibility is one of the characteristic features of Panjabi.

(i) As an noun. When so used it may be nominative to a verb, governed by a verb, or governed by a preposition. Whether it is nominative or objective it may itself govern an object. In this case it generally agrees in gender and number with its object, and if it is nominative the verb to which it is nominative also agrees in gender and number. If the object is governed by the preposition **nū̃**, the infinitive does not agree with it, but remains in the nominative singular. When the infinitive has no object it retains the form of the nominative singular.

The prepositional form of the infinitive is found by adding **ṇ** to the root if it ends in a vowel (or a vowel followed by **h**), **n** if it ends in **r**, **ṛ**, **rh**, **ṛh**, and **-aṇ** if it ends in any other consonant.

(*a*) simple nominative or objective, nominative in agreement with its object.

nahauṇā cangā we	it is good to wash oneself.
ēs rāh auṇā jāṇā baṛā hundā e	there is much coming and going on this road.
laiṇā dēṇā	dealings.
maī̃ apṇā laiṇā lelleā e	I have taken what I had to take.
huṇ ōs muṇḍē paṛhnā chaḍḍ dittā e	now that boy has given up reading.
cōrī karnī māṛī e	it is wrong to steal.
gā̃ cōṇī bhull geā	he forgot to milk the cow.
kaṇakā̃ gāhṇīā̃ raih geīā̃	it remains to thresh the wheat.

(*b*) governed by preposition. Sometimes the preposition is understood. This is specially the case with prepositions expressing cause or reason, such as **nū̃, wāstē, laī.**

ōh mērē auṇ tõ paihlū̃ mōeā	he died before I came.
gaḍḍā jāṇ nū̃ teār ai	the cart is ready to go.
puchhaṇ gicchaṇ dī lōṛ nehī̃	there is no need to inquire.
asī̃ khlōṇ jōgē nehī̃	we are not able to stand(live,etc.).
maī kamm karn geā	I went to work.
bhrā ḍhaggā wēccaṇ geā	my brother went to sell a bullock.
ōh wēkkhaṇ āeā	he came to look.
ōh mārn geā, sagõ mār khāṇ laggā	he went to beat but began to be beaten.
maī pucchaṇ pucchaṇ kardā sā̃	I was on the point of asking, I wished to ask.

It will be noticed that the above uses correspond in great measure to the Latin gerund and gerundive.

In the past tense of transitive verbs the infinitive is found in agreement with the noun which is the object of a verb, thus—

maī gāīā̃ cugṇīā̃ chaḍḍ dittīā̃ sāṇ	I left the cows to graze.
sunyārē apṇī dhī paṛhnī pāī	the goldsmith has sent his girl to read.
phatūhīā̃ dhōṇīā̃ dittīā̃ sū	he gave the waistcoats to be washed.
manjī uṇṇī or **uṇāṇī dittī nē̃**	they gave the bed to be woven.
patlūn sukkṇī pāī	he put out the trousers to dry.

There is a usage with the verb **pāṇā** which does not appear to me under the rule, it differs from that of the last examples.

chīmbē kamīzā̃ sukṇē pāīā̃	the washerman put out the shirts to dry.
jhiggā sukṇē pāeā sājē ?	did you put out the shirt (native) to dry ?

Here it will be seen that the form **sukṇē** does not vary. It is peculiar inasmuch a form in **-nē** does not occur in the singular in the normal inflection of the infinitive.

The verb **laggṇā** governs the infinitive in the prepositional.

ōh kadō̃ partāṇ laggā	when will he ever give or take it back?
kuṛī rōṇ laggī	the girl began to cry.

(*c*) with some word signifying advisable, necessary, etc. This is merely a variation of (a). **cāhīdā e** (the organic passive of **cāhṇā**, wish) is used with the sense of it is advisable or desirable or one ought; **paiṇā**, to lie, with the infinitive means, have to, it will be necessary to; and **hōṇā**, be, become, with an infinitive has practically the same sense. These verbs agree in number and gender with the infinitive which is nominative to them, that in turn being attracted into the number and gender of the noun, if any, which is governed by it, unless the word **nū̃** governs the noun, in which case the infinitive remains in the nominative singular masculine, this being the form which it assumes also when there is no noun.

kitābā̃ paṛhnīā̃ cāhīdīā̃ nē̃	one ought to read books.
ēhnā̃ kitābā̃ nū̃ paṛhnā cāhīdā e.	one ought to read these books.
bagghī jōṇī pawēdī	you will have to harness the trap.
khāṇā paiēgā	it will be necessary to eat.
maḷāī lāhṇī wē	the cream has to be taken off.
bhaḷkē pīhāī dēṇī hōwēdī	to-morrow one will have to give the price of grinding.

(*d*) with prepositional inflection to indicate ability. The infinitive is used in the prepositional case, even when nominative, to indicate ability. This use is common only in negative sentences. When found in affirmative sentences the affirmation is generally in close connection with a negation. This infinitive may govern an object, and in that case it will, though remaining unchanged itself, attract the verb to which it is nominative, into the number and gender of its object

except, of course, when **nū̃** interposes, and breaks the concord.

mērē kōḷō khlōṇ nehī̃ hundā I cannot stand.

ṭurn te hundā e par ēḍḍī paṇḍ nehī̃ cukkaṇ hundī, I can *walk*, but I cannot lift so heavy a load. (This probably in reply to a question "can't you walk?")

bhaḷkē miṭṭī nehī̃ puṭṭaṇ hōwēdī, to-morrow one will not be able to dig earth (but **puṭṭṇī hōwēdī** would mean will not *have* to dig earth).

ēḍḍīā̃ aukhīā̃ kitābā̃ muṇḍē kōḷō̃ nehī̃ paṛhn hōṇ laggīā̃, the boy will not be able to read such difficult books.

dē̃h rāt caukīdārī nehī̃ karn hundī, one cannot watch day and night.

(*e*) The infinitive is often used as an imperative. When so used it agrees with its object if there is any.

aiñ nehī̃ karnā	do not act thus.
rōṭī mērī lai auṇī	bring my food.
gāīā̃ ētthō̃ kaḍḍhṇīā̃	turn out the cows from here.

(*f*) The infinitive is used with the agent case of nouns and pronouns to express the idea of to have to, to intend to. In this case the rule for the agreement of the infinitive is exactly the same as the rule for the agreement of the past participle in the agent construction of transitive verbs. This use of the infinitive is extended to all verbs, transitive and intransitive, the latter, however, not being able to take an object.

kitthē jāṇā nē? ōhnā̃ shaihr jāṇā e	where have they to go? they have to go to the city.
ōs nehī̃ paṛhnā	he will not read.
tū̃ muṛnā nehī̃?	will you not desist?
pishā̃ te sārēā̃ partṇā e	all have to turn back.
maī̃ ōsdē rupayyē dēṇē nē̃	I have to give him money.
rōṭī ajē khāṇī jē?	have you still to have your food?
ḍhaggē kitthē laijāṇē nī̃?	where have you to take away the bullocks?

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ciṭṭhīā̃ khōlṇīā̃ sāṇē they had to open the letters.
maī̃ ōhnā̃ dōhā̃ nū̃ waḷkē partā leauṇā sī I had to turn them both and bring them back.

(*g*) When the nominative is a purely involuntary agent, and no intention is attributed to it, the construction (*f*) is often changed for one in which the infinitive and finite verb agree with the nominative. This construction is found only with intransitive verbs.

gāīā̃ wall te hōṇīā̃ ī nehī̃ the cows will not get well.
es tarhā̃ bamār hōṇē nē̃ in this way they will get ill.
ōh ghōṛīā̃ wigaṛ zarūr jāṇīā̃ nē̃. those mares are sure to be spoiled.
ṭōē te k͟harāb hōṇē ī hoē the holes are bound to be bad.

The difference between the two usages may be seen in the following:—

caūh jaṇeā̃ sauṇā e, four men intend to or are going to sleep.
cār jaṇē sauṇē nē̃ four men will be sleeping here (a calculation as to how many men can be got into the space).

mērī manjī wī jāṇī e my bed too is to go.
mērīā̃ bhaiṇā wī jānā e my sisters are to go, intend to go, etc.
ēhnā̃ cūhīā̃ muṛnā nehī̃ these mice *will* not desist.
ēh cūhīā̃ suddharnīā̃ nehī̃, these mice will not become good.

(Here the mice are treated as acting without volition.)

With the verbs **auṇā**, come, and **jāṇā**, go, the infinitive is often attracted into agreement with some noun which is object to a conjunctive participle and has therefore no connection with the infinitive which it attracts.

tū̃ karchīā̃ chaḍḍkē auṇīā̃ come after leaving the spoons.
maī̃ tiṇḍā̃ cukākē jāṇīā̃ nē̃ I have to go after having helped someone to lift the earthen pots.

In the first sentence we should expect **auṇā**, and in the second **jāṇā**.

-wāḷā.

This is perhaps a convenient place for a note on **-wāḷā**. **wāḷā** may be added to any noun with the meaning of "connected with",

"possessing" or "belonging to"; thus we have **majjhā̃wāḷā**, buffalo man, **ghōṛē wāḷā**, man with a horse, **billī akkh wāḷā**, man with a catlike eye. The noun with **wāḷā** is put in the prepositional case.

Unlike Urdu, Panjabi makes a clear distinction between singular and plural in the words to which **-wāḷā** is attached. Thus **trēṛā̃ wāḷī kandh**, a wall with cracks: **trēṛ wāḷī kandh**, a wall with a crack: **ciṭṭeā̃ challeā̃ wāḷā**, someone with white rings: **ciṭṭē challē wāḷā**, someone with a white ring.

The word **rōṭī wāḷā**, bread-man, is a word imported from Urdu for the benefit of Europeans. It ought really to be **rōṭīā̃ wāḷā**.

-wāḷā may be added to the genitive of pronouns and the prep. case of nouns to mean "having connection with" as distinguished from "belonging to." Thus **mērī wadhrī**, my thong, but **mērē-wāḷī wadhrī**, the thong which I had in my hand or which was formerly mine (but now perhaps is yours). **camraṅg dā saṇḍhā**, the buffalo of the tanner, but **camraṅg wāḷā saṇḍhā**, the buffalo which has some connection with the tanner, perhaps was his and was sold by him. See Appendix.

Exceptions.—Pronouns in the third sing. may, and in the third plur. must, take the prep. case before **wāḷā**. See Appendix.

Care must be taken never to use **-wāḷā** for the English 'one' after an adjective. The red one or the white one must be represented simply by **sūhā** or **baggā** and not by the use of **-wāḷā**.

When **wāḷā** is used with an adjective a noun is understood. Thus if one were speaking of two boys wearing shirts one might say: **ikkī dā kāḷā jhiggā sī te ikk dā ciṭṭā; ciṭṭē wāḷā ṭur geā, te kāḷē wāḷā ajē ētthē ī e**, one had a black shirt and one a white, the one with the white (shirt) has gone away, the one with the black shirt is still here. **ciṭṭē wāḷā** could never mean the white one. Similarly in speaking of girls and boys with buffaloes, **būrī wāḷā** would mean the boy with the grey buffalo, **būrī wāḷī** the girl with the grey buffalo.

-wāḷā never takes the accent. The accent of **ghōṛeā̃ wāḷā** is on ō, of **nakhēṛanwāḷā**, one who separates, on ē, of **wēkkhaṇwāḷīā̃**, women who are looking, on ē: in no case does it fall on any part of **wāḷā**.

Past Participle.

As explained in the Accidence, when **hoeā**, the past participle of **hōṇā**, is added to the past participle of a verb a state is indicated, and if the verb is transitive the state is passive.

riddhē hoē caul	cooked rice.
tusā̃ Khushāb diṭṭhā hoeā e	have you seen Khushab? (is Khushab in the state of having been seen by you?)

The **hoeā** is sometimes omitted as **baiṭhā baiṭhā saũ rehā**, while seated he fell asleep.

The past participle may be used as a noun:—

phāthā sabbh kujjh kardā e, one entangled will do anything.

An exception to the passive use is found in the phrases **paṛheā hoeā** and **sikkheā hoeā** which may mean both having studied or learned and having been studied or learned.

ōh Fārsī paṛheā hoeā e	he is one who has studied Persian.
ōs Fārsī paṛhī hoī e	he has studied Persian.

When the past participle is used in apposition to an object it agrees with the object unless when **nū̃** intervenes, in which case it remains masculine, singular or, rarely, takes the ending **-eā̃**. (See also note on **-eā̃** at the end of the of the noun cases.)

maĩ ikk muṇḍā moeā hoeā ḍiṭṭhā	I saw a boy dead.
ōh nū̃ peā hoeā chaḍḍeā	he left him lying

baihṇā, sit, **khlōṇā**, stand, sometimes take the ending in **-eā̃**, but with other verbs it is rare in this connection.

jē tū̃ kuṛī nū̃ baiṭheā̃ jā̃ khlōteā̃ wēkhẽ	if you see the girl sitting or standing.

Conjunctive Participle.

This generally has the meaning of having done something, but it often has a present signification and very frequently is used as an adverb.

kard phaṛākē jā	having handed the knife go.

bhajjkē jā, nāḷē sōc samajhkē gall karī̃	go running, moreover speak thoughtfully and understandingly.
wāzā̃ (awāzā̃) mār mārkē gaḷ pāṭgeā	my throat has burst through calling out.
bhaṅgākē wēhndā e	he looks squintingly.

jāṇkē, knowingly: **hōsh karkē**, carefully: **bacākē**, carefully (savingly).

This participle generally refers to the nominative of a sentence, but other uses are found, as—

mēnū̃ wēk͟hkē gussā āeā	I got angry on seeing it (anger came to me).
jīwī̃ māṛī karkē paī hoī e	the land, being considered bad, is lying idle.

When a verb is repeated to indicate continuance or when two verbs having a single idea are used together, the ending **-kē** is attached only to the second: see **mār mārkē** above.

khā pīkē having eaten and drunk.

For phrases like **maī̃ kitābā̃ chaḍḍkē jāṇīā̃ nē̃** or **auṇīā̃ nē̃**, see under Infinitive, p. 98.

When the conjunctive participle of a verb is joined to a verb of motion or one meaning to send, it is common to omit the ending **-kē** or with the simple imperat. sing. of **auṇā**, come, to substitute **-e** for **-kē**. The two verbs thus connected express practically a single idea which is very often somewhat different from the idea which would be expressed if the ending **-kē** were retained:—**dass jāṇā**, tell and go; **dē jāṇā**, give and go; **uṭṭh khlōṇā**, get up and stand; **uṭṭh nassṇā**, get up and run away; **uṭṭhe ā**, get up and come; **wēkhe ā**, look and come; **dē auṇā**, give and come. In all these there is a special nuance of meaning not found in the fuller form, but very difficult to put into words. Thus **ōh uṭṭh naṭṭhā**, is 'he was up and off': **uṭṭhkē naṭṭhā** (or **nass geā**) he got up and ran away. Sometimes the meaning is considerably changed.

maī̃ pauḷī dē ṭōrī, I sent four annas (by someone); **pauḷī dēkē**

ṭērnā, to give four annas to someone and send him. **ākh̲ ghallṇā,** to send a message, **āk̲h̲kē ghallṇā,** tell someone and send him.

This use must be clearly distinguished from that of intensive compound verbs (see compound verbs in the Accidence, p. 65). In the latter case the second verb entirely gives up its own meaning and serves merely to emphasise the meaning of the first verb.

Present Conditional Tense.

This tense is used much more than in English. It is often found instead of the present tense in the case of proverbs or sayings of a proverbial nature, also in statements of two parallel occurrences, e.g.—

Rabb diā̃ Rabb jāṇē God (alone) knows God's affairs, i.e. God alone knows.

Baṛī mauj hōī, maĩ peā puṭṭā̃, te ōh kōḷṑ peā ḍakkē. There was a great joke, I was digging and he was hindering me.

When one verb is contingent on another in the way of advisability, duty, desire, necessity, command, condition, result, the contingent verb is generally put in the present conditional, e.g.—

mērā rūh nehī̃ kardā sī paī adhwāṭē khlō jā̃, my spirit did not desire (I did not wish) that I should stand still half way.

tū̃ khlō jā maĩ bhajjkē wēk̲h̲ āwā̃	you stand here, I will run and see.
bēbbē āhndī e paī ṭur jāē	mother says he is to go away.
nishaṅg lag̲ā jā, jē jāṇ dē tē	by all means go if he lets you.

Similarly questions about a course of action to be pursued, action advisable or the reverse, necessary or permitted, dependent on the will of another or doubtful, naturally have their verbs in this tense.

maĩ jā̃, shall I go? **ōh jāē,** may he or shall he go? **asī̃ kī karīyē,** what shall we do?

This tense is also used for blessings and curses, e.g. **marẽ** mayest thou die, **pīṛ pawī** mayest thou have pain.

Rabb tērā bhalā karē	God bless you.
waḍḍā din mubārak hōwē	a happy Christmas.

For conditional clauses see under Past Conditional, p. 103.

PRESENT TENSE.

The auxiliary is never omitted in this tense except in negative sentences, though it is frequently uttered very rapidly. In the first person singular the auxiliary is often merely a nasalising of the vowel, e.g. **maĩ āhnnā̃** or **āhnnā wā̃**, I say, **asĩ āhnne ā̃**, we say.

In negative sentences there are two forms: (i) the ordinary form with the negative particle prefixed, in which case the auxiliary is always inserted, (ii) the present participle without the auxiliary. This latter form is more usual, e.g.—

maĩ nehĩ karnā wā̃, but more commonly **maĩ nehĩ kardā**, I do not or will not do it.

The present tense is sometimes used for greater vividness in relating past events, though this is not very common. It is also, and very commonly, used for the future to indicate immediate action, e.g. in past narrative. **maĩ ēddharõ lagā̃ aunnā wā̃, te ōh ōddharõ bhajjā lagā jāndā e**, I was coming from this direction and he was running along in that direction.

We also have **āh wēkhā̃, huṇē ōh nū̃ kaḍḍh dēnnā wā̃**, look, I will turn him out at once. This tense sometimes expresses will or intention, as **tusĩ ēh tarjumā nehĩ wēkhdē**? will you not look at this translation?

IMPERFECT.

This tense indicates continuance or sometimes habit in the past. The auxiliary must never be omitted even in negative clauses. In negative clauses the auxiliary may precede the present participle, e.g. **ōh nehĩ puṭṭdā sī** or **ōh nehĩ sī puṭṭdā**, he was not digging.

PAST CONDITIONAL.

This tense is used in the protasis and apodosis of conditional sentences, i.e. in the clause containing the word "if" or some similar word and also in that containing result. It implies that the condition stated has not been fulfilled.

CONDITIONAL SENTENCES.

The following sentences will explain the method of expressing conditions with different tenses.

(1) **jē ōh kamm mukāē maĩ dihāṛī dēãgā,** if he finishes the work I will give him a day's wages.

For vividness we may have **ōs mukāeā,** instead of **ōh mukāē** past indefinite.

(2) **jē ōh kamm mukāndā e maĩ dihāṛī dēãgā,** if he is finishing the work I shall give him, etc.

(3) **je ōh mukāndā maĩ ōhnū̃ dēndā,** if he had finished I should have given him. **jē ōhdī bēbbē wēhndī tā̃ rinj hundī,** if his mother saw him she would be displeased.

It will be seen that the past conditional is used for two different tenses in English, corresponding to saw and had seen. The correct meaning is gathered from the context. The compound tense, pluperfect conditional, is rarely used especially in the apodosis. We do not generally hear such phrases as **jē ōh geā hundā,** if he had gone ; **maĩ zarūr nāḷ geā hundā,** I should certainly have gone with him, would not be heard in the apodosis. This should be **maĩ zarūr jāndā.** The compound tense, if used, should be confined to the protasis.

The other form of the past conditional may be employed.

jē ōh āwē ā caṅgī gall hōwē ā	if he had come it would have been a good thing.
(4) **jē ōh kardā sī tā̃ mukā wī laēgā**	if he was doing it he will finish it.
(5) **jē kadē rassī waṭṭdē hōwō menū̃ dasseō**	if you should ever be plaiting a rope tell me.

Sometimes the condition is only implied, e.g. **kadē wēhndeō,** if you would only some time look, **āhō, geā te tā̃,** yes, if he goes, then—(then you may talk, or then we shall see, etc.). See also pp. 106, 7.

-ō *forms in the Past Conditional and Indicative.*

The following paradigms will indicate these forms. In the past conditional **-ā** is changed to **-ō̃** for the mas. sing., **-īō̃** for fem. sing., **-eō** for masc. pl. and **-īō̃** for fem. pl. In the past indicative of transitive verbs the ending **-eā** is changed to **-eō, -īō, -eō, -īō̃** respectively, the sing. being the same as the pl., but with different

pronominal affixes. If the past indic. ends in -ā (but not -eā) the endings become -ō, -īō, -eō, -īō̃. In intransitive verbs -eā changes to -eō̃, -īō̃, -eō, -īō; and -ā (not eā) to -ō̃, -īō̃, -eō, -īō. If in any of the above cases the ending -eā has the accent on -ē it is treated like the ending -ā, not -eā.

Past Conditional **cukkṇā**, lift.

Person.	Singular.	Plural.
Second ...	**cukkdō̃**, fem. **cukkdīō̃**.	**cukkdeō**, fem. **cukkdīō̃**
Third ...	**cukkdō (ī, jē, sū, nē)**, fem. **cukkdīō (ī**, etc.).	**cukkdeō (nī̃, jē, sū, nē)**, fem. **cukkdīō̃ (nī̃**, etc.).

Past Indicative, transitive verb.

Here number and gender apply to agreement with the object.

cukkṇā, lift : **karnā**, do.

Person.	Singular object.	Plural object.
Second ...	**cukkeō ī, jē** : fem., **cukkīō ī, jē**.	**cukkeō nī̃, jē** : fem., **cukkīō̃ nī̃, jē**.
Third ...	**cukkeō sū, nē** : fem., **cukkīō sū, nē**.	**cukkeō sū, nē** : fem., **cukkīō̃ sū, nē**.
Second ...	**kītō ī, jē** : fem., **kītīō ī, jē**.	**kīteō nī̃, jē** : fem., **kītīō̃ nī̃, jē**.
Third ...	**kītō sū, nē** : fem., **kītīō sū, nē**.	**kīteō sū, nē** : fem., **kītīō̃ sū, nē**.

(Intransitive Verb.)

Second ...	**geō̃**, fem. **geīō̃**.	**geō**, fem. **geīō**.
Third ...	**geō (ī, jē, sū, nē)**, fem. **geīō (ī**, etc.).	**geō (nī̃, jē, sū, nē)**, fem. **geīō̃ (nī̃**, etc.).
Second ...	**ṭureō̃**, fem. **ṭurīō̃**.	**ṭureō**, fem. **ṭurīō**.
Third ...	**ṭureō (ī, jē, sū, nē)**, fem. **ṭurīō (ī**, etc.).	**ṭureō (nī̃, jē, sū, nē)**, fem. **ṭurīō̃ (nī̃**, etc.).

On these forms a few notes are necessary. They are essentially conditional. In the past cond. they emphasise the conditional nature of the sentence, and in the past indicative they usually import the idea of a strong condition. Hence these forms are

specially suited to threats. The condition expressed by this past indic. is always future. In the past cond. of all verbs and the past indic. of intrans. verbs the pronouns which are nominative to the verb may be expressed. In the past of the trans. verbs it is incorrect to express them; they are always expressed by means of pronominal affixes. In the 3rd sing. of the past cond. the form in -ō always has a pronominal suffix as object, and may not be used without it.

jē patā laggdō ī, te dā nā khā̃ndīō̃, if you had known, you (fem.) would not have been tricked.

jē bēbbē ṭhākdīō sū, te nā russdā, if his mother had stopped him, he would not have taken a huff.

jē khiskeō̃, makkū ṭhappū̃gā, if you run away, I'll jump on you (slang).

jē dātrī bhannīō ī, if thou breakest the sickle: **jē dātrīā̃ bhannīō̃ nī̃**, if thou breakest the sickles: by changing the last word in both sentences to **je**, we get if '*you*' break, etc.

Sometimes we find this ending in the past indic. when no condition is implied. In this case the verbs denote past time.

kī bhāṛā dittōs, what fare did he give?

muṛ cōkhā bāllaṇ sāṛeō nē, afterwards they burned a lot of firewood.

As these constructions are difficult it will perhaps be well to give an example of each possible case.

Past Conditional.

jē tū̃ waṭṭā cukkdō̃	if thou hadst lifted the stone.
jē tū̃ waṭṭā cukkdīō̃	if thou (fem.) hadst lifted the stone.
jē jaṇā ghalldō ī (or **jē**)	if the man had sent thee (or you).
jē jaṇā ghalldō sū	if the man had sent him or her.
jē jaṇā ghalldō jē	if the man had sent you.
jē jaṇā ghalldō nē	if the man had sent them.
jē kuṛī ghalldīō ī (jē, sū, nē)	if the girl had sent thee (you, him or her, them).

jē jaṇē ghalldeō nī̃ (jē, sū, nē)	if the men had sent thee (you, him or her, them).
jē kuṛīā̃ ghalldīō̃ nī̃, etc.	if the girls had sent thee, etc.

Past Indicative.

jē waṭṭā cukkeō ī	if thou liftest the stone.
jē waṭṭā cukkeō jē	if you lift the stone.
jē waṭṭē cukkeō nī̃	if thou liftest the stones.
jē waṭṭē cukkeō jē	if you lift the stones.
jē kuṛī cukkīō ī (or **jē**)	if thou liftest (or you lift) the girl.
jē kuṛīā̃ cukkīō̃ nī̃ (jē)	if thou liftest the girls (you lift).
jē waṭṭā cukkeō sū	if he (or she) lifts the stone.
jē waṭṭā cukkeō nē	if they lift the stone.
jē waṭṭē cukkeō sū (nē)	if he (she) lifts the stones (they lift).
jē kuṛī cukkīō sū or **nē**	if he (she) lifts or they lift the girl.
jē kuṛīā̃ cukkīō̃ sū or **nē**	if he (she) lifts or they lift the girls.
jē geō̃, jē geō	if thou goest, if you go.
jē geīō̃, je geīō	if thou (fem.) goest, if you (f.) go.
jē nāḷ ṭureō ī or **sū**	if he goes with thee or him (her).
jē nāḷ ṭureō jē or **nē**	if he goes with you or them.
jē nāḷ ṭurīō ī or **sū**	if she goes with thee or him (her).
jē nāḷ ṭurīō jē or **nē**	if she goes with you or them.
jē nāḷ ṭureō nī̃ or **jē**	if they go with thee or you.
jē nāḷ ṭureō sū or **nē**	if they go with him (her) or them.
jē nāḷ ṭurīō̃ nī̃ or **jē**	if they (fem.) go with thee or you.
jē nāḷ ṭurīō̃ sū or **nē**	if they (fem.) go with him (her) or them.

PAST, PERFECT AND PLUPERFECT TENSES.

These do not call for much comment.

The past is often used for the sake of vividness in conditional clauses and may have a future sense.

jē ōs wēkh leā, te maĩ bajjh geā.	if he saw, I shall be imprisoned.
jē te ā geā, maĩ bac geā	if he really comes, I shall be saved.

The pluperfect is usually used without special differentiation between it and the simple past. It is very commonly used for the past.

maĩ kujjh nehĩ ākheā sī	I said nothing.

A distinction is however not at all rare, e.g.—

kitthē geā	where has he gone?
kitthē geā sī	where did he go?

Some verbs are used in the past tense when we might expect the present. Such are **baihṇā**, sit; **khlōṇā**, stand; **saũṇā**, *sleep*. The fact is these words really mean seat oneself, rise up, go to sleep. Therefore we have: **baiṭhā e**, he is sitting, i.e. seated; **baihndā e**, is in the act of seating himself; **khlōtā**, standing; **khlōndā**, in the act of rising; **suttā**, sleeping, i.e. asleep; **saundā**, going to sleep.

Similarly care must be exercised with **laggṇa**. Thus **pāḷā laggdā e** means that in certain circumstances one feels cold, or one is now beginning to feel cold, but **pāḷā laggā e**, I feel cold (now). So **bhukkh** or **treh laggdī e** means 'in the circumstances indicated one feels hunger or thirst,' whereas **bhukkh laggī e** is 'I am hungry,' and so on.

IMPERATIVE.

The imperative is used to express commands, requests, blessings and curses.

The infinitive is often used instead of the imperative to express commands and requests.

khush rauh	mayest thou be happy.
jiũndā rauh	live long.

aiñ nā ḍāhṇā	do not place it thus (i.e. place the bed chair, etc.).

CAUSATIVE VERBS.

It is worth noticing that the causative form of a verb has often a meaning which differs considerably from that of a mere causative. Thus **suṇāṇā**, cause to hear, means simply to relate; **phaṛāṇā**, cause to seize, means to hand something to someone; **Paṛhāṇā**, cause to read, means to teach, **bulāṇā** means both to cause to say and to call, and **akhwāṇā** to be called and also to cause to say. See further below.

ōh nū̃ bulā	call him.
ōhdē kōḷõ ṛ bulā	get him to say the letterṛ.
ōh Kammō akhwāndī ē	she is called Kammo.
Kammō kōḷõ ēh gall akhwā	get Kammo to say this.

Sometimes a causative verb has the meaning of *help* to do so-and-so.

mö̃nū̃, bhrā, manjī kaḍhā, brother, help me out with the bed.

bhaiṇ, mö̃nū̃ ēh carkhā dharā, sister, help me to put this spinning wheel there.

Frequently, if the contrary is not expressed, a causative verb implies that the nominative of the sentence is the object direct or indirect of the action of the verb, thus **beiztī karnī**, insult; **beiztī karāṇī**, permit oneself to be insulted: **luṭṭṇā**, rob; **luṭāṇā**, let oneself be robbed, i.e. distribute alms, etc.

Sometimes when we should expect the causative of a verb to be used, we find that some other verb is used instead, either an ordinary transitive verb or the causative of some other verb. Thus **sāh laiṇā** means to take breath, but to give an animal or burdened man a rest by letting him stop for a bit is **sāh duāṇā** (the causative of **dēṇā**, give), and if one carries a man's load for a time, the verb used is **sāh kaḍhāṇā**, to let him get a breath.

Again **dā khāṇā** is be tricked, but to trick another is **dā lāṇā**: **dhōkhā khāṇā** is to be deceived and **dhōkhā dēṇā**, to deceive.

With reference to the meaning of causal verbs it is worth noting that while the causal of an intrans. verb means to cause

to perform the action indicated by the simple verb, that of a trans. verb means to cause the action to *be* performed. Thus we have **bhajjṇā,** run, **bhajāṇā,** cause to run: **ṭurnā,** walk, **ṭōrnā,** cause to walk: **khēḍṇā,** play, **khiḍāṇā,** cause to play; and on the other hand **cukkṇā,** lift, **cukāṇā,** cause to be lifted: **dēṇā,** give, **duāṇā,** cause to be given: **chaḍḍṇā,** leave, **chuḍāṇā,** cause to be left. It follows that a double causal, i.e. the causal of a causal, always has the second signification, for the causal of which it is a causal is transitive. Another result is that while we can express in Panjabi "make a man run or walk or sit or stand" we cannot directly say "make him give or throw or cut." For "I will *make* him give four annas" we have to say **ōh de kōlō̃ pauḷī duāā̃gā,** I will cause it to be given by him. "I will force him to look" is **maĩ ōhnū̃ majbūr karā̃gā paī wēkhē,** i.e. I will force him that he may see. **ōhnū̃ wikhāā̃gā** would be merely "I will show him." But "I will compel him to enter" may be directly expressed **ōhnū̃ zōrī wāṛā̃gā.** A few verbs are either exceptions to this rule or have both significations:—

saddṇā, call,	**sadāṇā,** be named.
ākhṇā, say,	**akhwāṇā,** be named or cause to be said.
bōlṇā, speak or ring (of coin),	**bulāṇā,** call, cause to be said, cause to ring.
kūṇā, speak,	**kuāṇā,** call.
paṛhnā, read,	**paṛhāṇā,** cause to read or to be read.
sikkhṇā, learn,	**sikhāṇā,** cause to learn or to be learned.
cubbhṇā, pierce (thorn, etc.),	**cōbhṇā, cubhāṇā,** cause to pierce.

The meanings given on p. 41 'cause to raise,' 'drink,' 'give,' 'put,' are correct for ordinary purposes, but as has been explained above, the meanings should, strictly speaking, be 'cause to be raised,' 'to be drunk,' 'to be given,' 'to be put.'

Compound Verbs.

Completeness or Intensity.

To express completeness or intensity five verbs are used, joined to the roots of other verbs, **chaḍḍṇā,** leave: **dēṇā,** give:

laiṇā, take: **suṭṭṇā**, throw: **jāṇā**, go. The first four are almost invariably used with transitive and the last with intransitive verbs. (See note on **jāṇā** at end of Accidence, p. 70). **Suṭṭṇā** is the least used of the five. Sometimes one hears one of the first four with an intrans. verb, as **bōl chaḍḍeā, bōl dittā**, spoke: **raih leā**, remained. In such cases the verb is considered trans. **ōs raih leā**, he or she remained.

With the word **chaḍḍṇā** in composition there is just a soupçon of carelessness or casualness. For this reason in solemn speech, in prayer or in reference to things usually spoken of with reverence, it is often better to use another verb. Thus **maĩ Kurān paṛh chaḍḍeā**, I have read the Qur'ān, is slightly more casual than **paṛh leā**. In addressing God, to translate 'Thou hast told us (in Thy Word)' by **ākh chaḍḍeā**, would suggest flippancy.

When, in speaking of doing something *for* someone, the verb **dēṇā** is used in composition with another, the idea of 'for' is generally rendered by **nū̃**, as with the direct object, e.g. **maĩ tĕnū̃ huṇē pakā dēnnī̃**, I will cook it for you at once. **pakā chaḍḍnī̃** would require **tērē wāstē**. **ōh mĕnū̃ baṇā dēgā**, he will make it for me.

laiṇā has two uses—

(i) With the simple idea of completion or intensity as above it is used with many transitive and one or two intransitive verbs. In this sense there is a contrast with **dēṇā**. **Laiṇā**, meaning take, rather suggests that the action has a special connection with, or is for the benefit of, the agent; **dēṇā**, meaning give, rather passes on the action to someone else. It is therefore natural to say **wēkh lai**, look: **kuā lai sū**, call him: **mall lai**, take possession of: and on the other hand **chaḍḍ dē**, leave off: **ghall dē**, send: **piā dē**, give to drink. Intransitive verbs used in this way are **nahā laiṇā**, wash oneself: **khēḍ laiṇā**, play. This distinction must not be pressed too far.

(ii) To express the idea of getting something over in order to do something else. When **laiṇā** has this meaning almost any verb, transitive or intransitive, may be compounded with it. With intransitive verbs, however, it is not very commonly used in the past indic. and pluperfect tenses.

ōh nū̃ auṇ dē, let him come : **ōh nū̃ ā laiṇ dē**, first let him come (and then we shall do so-and-so).

ōh mar laiē, let him die first (and then we shall see).

mukkaṇ dē is simply "let it finish," but **mukk laiṇ dē**, let it finish first (and then do so-and-so).

The verbs **auṇā**, come, and **ṭurnā**, go, have a peculiar construction with **cāhṇā** to express the idea that someone or something is just about to come or go. The past participle of **auṇā** or **ṭurnā** is used with the required tense of **cāhṇā** and agrees with its nominative in number and gender. This construction is found with only those tenses of **cāhṇā** which are formed from the present participle.

gaḍḍi ṭurī cāhndī e, the train is just about to start.

huṇ āē cāhndē hōṇgē, now they will be about to come, they must be coming now.

karnā with a repeated infinitive in the prepositional case gives the idea of wishing to do something and yet hesitating about it.

maĩ ciroknā pucchaṇ pucchaṇ kardā rehā, for a long time I have wished to ask.

Ability and Inability.

The idea of ability (or inability) can be expressed in five ways, thus for "I cannot thresh" we may have **maĩ nehĩ gāh sakdā** **mērē kōḷō nehĩ gāheā jāndā** : **mērē kōḷō nehĩ gāhīdā** : **mērē kōḷō̃ nehĩ gāhṇ hundā** : **mērē kōḷō̃ nehĩ gāheā calleā.**

Of these constructions only the first, with **sakṇā**, is common in affirmative sentences. The other four are generally employed in negative sentences or in interrogative sentences which are practically negative. Of the five the first and fourth are mentioned under compound verbs in the accidence. The second is the ordinary passive construction, the third is the organic passive construction (**-īdā**). The fifth is peculiar in that it is confined to the past tense. Its meaning, however, is future. The above sentence in the fifth case means "I'm not going to be able to thresh."

PARTS OF VERBS WITH UNUSUAL FORMS OR MEANINGS.

In the case of a few verbs only one part is found, or a particular meaning is found in only one part. Thus we have—

leā (pl. **leāo**), imperat. of **leauṇā**, bring, means hand it to me. No other part has this meaning.

bhannā, is found, as well as **bhajjā** (past part. of **bhajjṇā**), with the verbs **auṇā**, come, and **jāṇā**, go, as **ōh bhannī lagī jāndī sī**, she was running along.

āndā (**āndī, ānde, āndīā̃**), brought, is a past part.; the rest of the verb is not found. In some dialects a verb **āṇṇā**, bring, is heard, and Panjabi has **aṇwāṇā**, cause to be brought.

lagā with **auṇā** and **jāṇā** indicates that the action is actually taking place, as **janānīā̃ lagīā̃ jāndīā̃ sāṇ**, the women were going along. It may be a past part. of **laggṇā**, but no other part of **laggṇā** has this sense.

See **āhndā** and **wēhndā** in Appendix.

Direct and Indirect Speech.

In Panjabi direct speech, oratio recta, is employed much more than in English. Indirect speech is little used.

I asked him why he would not obey **maĩ ōhnū̃ puccheā paī tū̃ ākkhē kyū̃ nehĩ laggdā.**

Direct speech is often found, when the idea of saying or thinking is only implied.

They were afraid of his taunting one of them **ōhnā̃ nū̃ ḍar sī paī cētā sānū̃ kisē nū̃ mehṇā nā dē.**

It should be noted that the English word 'if' in 'asked if,' 'wondered if,' 'know if' must not be translated by the ordinary word for 'if'; the word for 'that' must be used, **paī** or **ke**. Often of course the whole phrase must be changed.

Ask him if he will be able to come **ōhnū̃ pucchō paī tū̃ ā sakẽdā.**

I wonder if he will return **k͟haure (k͟habre) partēdā ke nehĩ.**

Euphemisms.

A few interesting euphemisms are in common use.

duddh saur geā, the milk has turned sour (lit. has become good).

dīwā waḍḍā kar, put out the lamp (lit. make it big).

pagg or **kapṛe wadhā**, take off your pagri or clothes (lit. increase).

ōh pūrā hō geā e, he has died (lit. he has become complete).
dāṇe waddh gae, the grain is finished (lit. increased).
bāhrta, bāhr dī shai, pig, boar (lit. outside thing).

THE DAYS OF THE WEEK.

Sunday, **aitwār**.
Monday, **suār, somwār**.
Tuesday, **maṅgaḷ, maṅgaḷwār**.
Wednesday, **buddh, buddhwār**
Thursday, **jumerāt**.
Friday, **jumā**.
Saturday, **haftā, abbal haftā**.
(Sabbath, **sabbat**).

Hindus use the following special words never used by Musalmans:—

Thursday **wīr, wīrwār**.

Friday **sukkar, shukkar, sukkarwār, shukkarwār**.

Saturday **saniccar, saniccarwār, chanicchar, chaniccharwār, chiṇchiṇwār**.

THE MONTHS.

The English names, somewhat altered, are most commonly used, but villagers very often use the Hindu names.

English Months.

janwarī, farwarī, mārc (**mārac**), **aprail, maī, jūn, julāī** (**jaulāī**), **agast, sitambar, aktūbar, nawambar, dasambar**.

Here, as in the case of all words taken directly from English, people who know English attempt to approximate their pronunciation more closely to the English pronunciation.

Hindu Names.

wasākh	April—May.
jēṭh	May—June.
hāṛ	June—July.
sauṇ	July—August.
bhādrō̃	August—September.
assū̃	September—October.
kattē̃	October—November.
magghar	November—December.

pōh	December—January.
mā̃h	January—February.
phaggaṇ	February—March.
cēttar	March—April.

The Hindu month usually begins about the 14th of the English month.

RELATIONSHIPS.

peō, cāccā, bāp	father.
bēbbe, mā̃	mother.
dāddā	father's father.
dāddī	father's mother.
paṛdāddā	father of **dāddā**.
paṛdāddī	mother of **dāddā**.
nānnā	mother's father.
nānnī	mother's mother.
paṛnānnā	father of **nānnā**.
paṛnānnī	mother of **nānnā**.
bābbā	{ father's elder brother. { father's father.
tāeā	father's elder brother.
tāī	wife of **tāeā**.
cāccā	father's younger brother.
cāccī	wife of ditto.
phupphī	father's sister.
phupphaṛ	husband of **phupphī**.
māmmā	mother's brother.
māmmī	wife of **māmmā**.
māsī	mother's sister.
māsaṛ	husband of **māsī**.
dōhtrā	daughter's son.
dōhtrī	daughter's daughter.
paṛpōtrā	son of **pōtrā**.
paṛpōtrī	daughter of **pōtrā**.
bhatrīyā	brother's son.
bhatrī	brother's daughter.
sauhrā	father-in-law.

sass	mother-in-law.
patiauhrā, patrauhrā	father-in-law's brother.
patēhas	wife of **patiauhrā.**
dadiauhrā	father-in-law's father.
dadēhas	wife of **dadiauhrā.**
maliauhrā	mother-in-law's brother.
malēhas	wife of **maliauhrā.**
naniauhrā	mother-in-law's father.
nanēhas	wife of **naniauhrā.**
kuṛm	father of son (or daughter)-in-law.
kuṛmnī	mother of son (or daughter)-in-law.
bhrā	brother.
bhaiṇ	sister.
sāḷā	wife's brother.
sāḷihār, sālihāj	wife of **sāḷā.**
sāḷī	wife's sister.
bhaṇūjā	sister's husband.
bhāhbī, bharjāī	brother's wife.
jēṭh	husband's elder brother.
jaṭhāṇī	wife of **jēṭh.**
jaṭhuttar	son of **jēṭh.**
deōr	husband's younger brother.
daraṇī	wife of **deōr.**
naṇān	husband's sister.
puttar	son.
dhī	daughter.
pōtrā	son's son.
pōtrī	son's daughter.
bhaṇēwā̃, bhaṇēā	sister's son.
bhaṇēwī̃, bhaṇēī	sister's daughter.
juāī, jawātrā, majmān	son-in-law.
nū̃h	daughter-in-law.
bhatrīō̃ juāī	brother's son-in-law.
bhatrīō̃ nū̃h	brother's daughter-in-law.
bhaṇēweō̃ juāī	sister's son-in-law.
bhaṇēweō̃ nū̃h	sister's daughter-in-law.

SPECIAL IDIOMS.

The following idioms will, it is believe, be found useful. They are intended merely as references, and the beginner will need to inquire about their usage. In some cases the words bear other meanings also. The list is of course not complete, but the idioms given will suggest others. As very many of them are connected with verbs an alphabetical list of the verbs is given first.

Verbs.

The infinitive or other part of the verb is understood with each word. The gender is shown in every case as a guide to the agreement of the verb.

auṇā, come, used with various words as nom.; **akkhīā̃**, f. pl., have sore eyes: **sabak,** m., know a lesson: **bōlī,** f., or **zabān,** f., know a language; **jawāb,** m., know the answer: **nafrat,** f., feel disgust; **krīc,** f., feel physical disgust: **sharm,** f., feel shame: **namōshī,** f., feel humiliation: **hōsh,** f., come to one's senses: **jī ūtā̃**, vomit: **yād,** f., or **cētā,** m., remember: **jhappē,** m. pl., have stoppage in ears: **dhauḷē,** m. pl., get white hair; **gussā,** m., feel anger; **samajh,** f., understand; **nīndar,** f., feel sleepy: **ubāsī,** f., yawn: **hāssā,** m., laugh: **sufnā,** m., dream: **mū̃h,** m., have sore mouth (horse, etc.): **kamm,** m., be useful.

baihṇā, sit; **wāz (awāz),** m., become hoarse: **saṅgh,** m., become hoarse; **maṇ (rupayyē) dā kī baiṭhā**, what does it work out at per maund (or rupee): **cauḷ,** m. pl., rice get soft through overcooking: **suṇtī,** be circumcised: **kōṭhā,** m. (etc.), house sink down: **naṭṭī,** sit long in one place. **baihṇā** is also used for beginning school-life or a trade.

bahāṇā, seat; **muṇḍē nū̃**, send boy (to begin school-life, or some trade): **suṇtī,** circumcise: **naṭṭī,** keep sitting long, delay someone.

bhannṇā, break; **ākaṛ**, f., stretch oneself.

bharnā, fill; **muṭṭhīā̃**, f. pl., shampoo: **ghuṭṭ,** m., swallow mouthful (of liquid): **nuksān,** m., recover loss from someone: **kapṛē,** m. pl., clothes get covered (with mud).

caṛhnā, climb; **karz,** m., get into debt: **sill,** f., or **sējjaḷ,** f., get damp: **hāṇḍī**, f., be put on to cook (said of the **hāṇḍī** or pot):

caul, m. pl., rice be put on to cook: **kass**, f., get fever: **gussā**, m., become angry: **bāzī**, f., lose game.

cāṛhnā, cause to climb, etc.; **hāṇḍī**, f., put on the pot: **salūṇā**, put on vegetables to cook.

cūpṇā, suck, used in preference to **khāṇā**, eat, with the following; **gannā**, m., sugarcane: **amb**, m., mango: **nimbū**, m., lemon: and frequently with **santarā**, m., orange: **māḷṭā**, m., Maltese orange: **miṭṭhā**, m., sweet lime: **khaṭṭā**, m., lime.

dēṇā, give: **duā**, f., invoke blessing on: **bad duā**, f., invoke curse upon: **dhōkhā**, m., or **farēb**, m., deceive: **āṇḍṛā**, m., lay egg: **tā**, m., heat up fire (for cooking).

kaḍḍhṇā, put or bring out; **gāḷ**, f., abuse: **ghuṇḍ**, m., veil oneself to prevent face being seen: **matlab**, m., secure one's end; **kamm**, m., secure one's end: **khaurū**, m., paw ground (of horse, etc.), hence make a fuss: **dand**, m. pl., show teeth, i.e. grin: also show teeth in anger (dog, etc.): used of things daily consumed in sense of "last out," **dō din k.**, last out two days. **khāṇā k**, last out dinner (said of meat, salt, sugar, etc.): **hāḷī** (**lādū**), make fit for ploughing (burden bearing): **daddh**, f., affect great style: **ghutkḷā̃**, f. pl., be hypercritical.

kaḍhāṇā, causative of **kaḍḍhṇā**, q.v.; **sāh**, m., let a man get a rest (by carrying his load for him). See **sāh**, p. 122.

karnā, do; **rūh**, m., or **jī**, m., or **dil**, m., wish, feel inclined to: **raddī**, throw away as useless: **chuṭṭī**, f., stop work, take leave: **jhāṛ**, f., reprimand: **dō rupaē laiṇē kīṭē**, agreed to take two rupees: with many nouns and adjectives as **piār**, love: **wall**, make well: **Bānnā Bānnā karkē kuāndē sāṇ**, they used to call him Banna: **māṛā karkē**, considering it feeble: **māṛī karkē paī hoī e**, owing to being poor is lying fallow: **ēs karkē**, on this account: **ōs nā̃h kītī, hā̃ nehī̃ kītī**, he refused, he did not agree (he said 'no,' not 'yes').

karnā also means have use for, **maī̃ cunjh kī karnī ē** (**bīṛā kī karnā e**) what use have I for a nib (a button)?

khāṇā, eat; **dhōkhā**, m., or **farēb**, m., be deceived: **dā**, m., be tricked, over-reached: **mār**, f., be beaten: **gāhḷā̃**, f. pl., be abused: **jhiṛkā̃**, f. pl., be reproached: **saūh**, f., swear: **ṭhuḍḍā**, m., stumble: **bhambaḷ-bhūsē**, m. pl., wander in difficulties: **cuglī**,

f., slander: **kasr**, f., or **ṭōṭā**, m., suffer loss: **waḍḍhī**, f., take bribe: **juttī**, f. (**baint**, m., etc.), be beaten with shoes (cane, etc.).

khēḍṇā, play; **shikār**, m., hunt.

laggṇā, begin, be attached, etc.; **patā**, m., get to know; **saṭṭ**, f., get a wound or bruise: **gōḍā**, m., as in **cann nū̃ gōḍā laggā** see **gōḍā lānā**: **ṭākī**, f., piece be sewn on: **burā** (**caṅgā**, etc.), dislike (like, etc.), a thing (or rarely a person): **ṭill**, m., force be used: **rupayyā**, m., pass, be spent, be charged (rupee, etc.): **cir**, m., or **ḍēr**, f., delay occur: **ākhē**, obey command: **sardī**, f. (**bhukkh**, f., **treh**, f.) feel cold (hunger, thirst): **pāḷā**, m., feel cold: **gallī̃**, get talking: **matthē**, meet: **muhāṭhī̃**, stand against doorpost: **gaḷ**, m., embrace: **kasr**, f., or **mōs**, f., suffer loss. **kamm**, be at work; **naukarī**, f., be on duty: **dā**, m., succeed in trick: **maukā**, m., get opportunity: **lāggā**, m., get sore on back (horse, etc.): **kunjī**, f., key fit: **julāb**, m., take effect (purgative): **mull**, m., be charged (price): **ōh mērā bhrā** (etc.) **laggdā e**, he is by relationship (practically) my brother, etc.: other meanings are, be engaged in work: cause pain (of medicine, shoe, etc.): hold oneself back from or keep out of.

lāhṇā, bring down; **būhā**, m., open door: **bārī**, f., open window: **izzat**, f., or **pat**, f., dishonour: **juttī**. f. (**kapṛā**, m., etc.) take off shoes (garment, etc.): **karz**, m., remove debt (by paying it).

lāṇā, causative of **laggṇā**; **gōḍā lāṇā**, said of **cann**, moon, rise (for first time) after sunset: **ṭill**, m., use force: **patā**, m., find out: **dā**, m. trick, overreach: **lēkhā**, m., calculate: **ṭākī**, f., sew on patch: **rōṭī**, f., put capātī into oven: **cir**, m., or **ḍēr**, f., delay: **ḍann**, m., fix fine: **mull**, m., fix price: **nishān**, m., affix mark: **rupayyā** (etc.) cause to pass (rupee, etc.), fix price of one rupee (etc.).

laiṇā, take; **ubāsī**, f., yawn: **gāḷ**, f., be abused: **jhiṛkā**, f. pl., be reproached: **hūṇṭē**, m. pl., take ride upon.

luṭṭṇā, rob; **līllā̃**, f. pl., **bullhē**, m. pl., amuse oneself, have a jolly time.

maḷṇā, rub; **maḷeā hoeā**, ill: **maḷ geā**, ran away.

mannṇā, acknowledge; **burā**, feel offended at, be annoyed at.

mārnā, strike, kill; **būhā**, m., shut door: **bārī**, f., shut window: **jhūṭh**, m., tell lie: **chāḷ**, f., jump: **wāz** (**awāz**), f.,

shout, call to : **nicch**, f., sneeze : **jānõ**, kill : **gōḍā**, same as **gōḍā lāṇā**, q. v. ; **matt**, f., or **hōsh**, f., or **bā**, f., or **akl**, m. f., **mārī jāṇī**, be confused, lose one's senses : **ṭīṭṇē**, m. pl., kick up hind feet (of donkey, horse, etc.), hence make a fuss : **mār chaḍḍṇā** or **mār suṭṭṇā**, kill : **thā̃**, kill : **kūk**, f., shout : **cīk**, f., scream : **hakk**, m. (**paisā**, etc.), defraud of right (of money, etc.) : **tālā**, m., or **jandrā**, m., lock : **cubbhī**, f., dive : **japphā**, m., embrace : **nazr**, f., glance at : **rauḷā**, m., make confusion : **ṭakkar**, f., knock against : **phērā**, m., go a round : **shēkhī**, f., exhibit pride : **sir**, m., wag head (of priest in incantations) : **gapp**, f., make false, exaggerated statements.

miḷṇā, meet : **majjh**, f. (**gā̃**, f.), permit to be milked, of buffalo (cow, etc.).

nikḷṇā, go out, come out : **cōr** (**badmāsh**, etc.), turn out or become a thief (scoundrel, etc.) : **hāḷī**, m., become fit for ploughing (of bull), hence become able to do any work (of man) : **akhbār**, f., be published, newspaper (so with books, etc.) : **mōh**, f., be sprained.

paiṇā, fall ; many uses, some will be best explained by examples. For sense of being in the act of or of continuance see under compound verbs. It is used in many compounds as **phull peā** blossomed : **hass peā**, burst out laughing : **akk peā**, got sick of : **guṭak peā**, broke out into a smile : **ṭur peā**, started : **mārn peā sī**, he came at me to strike me : **hatthī peā**, he seized me or struggled with me : **ṭuṭkē peā**, came at me with anger : **bhaiṛā peā**, he got ashamed : **kuttā paindā e**, the dog attacks one : **jīwī̃ paī hoī e**, the land is lying fallow : **hanēre pae**, at fall of darkness : **kamm pai geā**, work has turned up which must be done : **maī̃ suttā peā uṭṭheā wā̃**, I have just got up from sleep : **mār**, f., be beaten : **juttī**, f. (**sōṭī**, f., etc.), be beaten with shoe (stick, etc.) : **gāhḷā̃**, f. pl., be abused : **pīṛ**, f., have pain : **shakk**, m., feel doubt : **ṭōṭā**, m., or **ghāṭā**, m., suffer loss : **nazrī̃**, be seen : **pīḷā**, get pale.

pakāṇā, cook ; **gall**, f., arrange beforehand, plot.

pakkṇā, be cooked ; **gall**, f., be arranged beforehand, be plotted.

pāṇā, put in ; **khair**, f., give something to beggar : **ṭukkar**, m.,

APPENDIX.

P. 3, ll. 1–3. The feminine of **geā, peā, leā** is pronounced both **geī, pəī, leī** and **gaī, paī, laī**.

P. 11, l. 2. For **pañī̃**, locative of **panj**, five, **panjī̃** is commoner.

P. 22, ll. 14-16. The rule that a tonic **h** is inserted in the ordinal numbers from 11 to 99, except those from 69 to 78, should be extended to include all declension of the corresponding cardinal numbers. Any of these numbers when declined, i.e. when occurring in the prepositional or locative case, inserts a tonic **h**. Thus we have—

yārā̃ rupayye, 11 rupees; **yāhrī̃ rupaī̃,** for 11 rupees; **yāhrā̃ rupayyā̃ tõ,** for 11 rupees; **yāhrwā̃ rupayyā,** 11th rupee.

So also **cāḷī rupayye, cāhḷī̃ rupaī̃, cāhḷīā̃ rupayyā̃ nū̃, cāhḷīwā̃ rupayyā**. For this reason it would be better to spell the locatives of 15, 57, 90, **pandhrī̃, satwanjhī̃, nabbhī̃,** and not as spelt on p. 21, ll. 17, 21, 23, and the prepositional of 14, **cauhdā̃,** and not as spelt on p. 22, l. 9.

This tonic **h** is a characteristic also of the numeral adjectives expressing the size of shoes. The size of shoes is given in terms of finger-breadths. We have the following:—

tēhrī juttī, a shoe whose length is thirteen finger-breadths. So also **cauhdī, pandhrī, sōhḷī, satāhrī, aṭhāhrī,** shoes of the length of fourteen, fifteen, sixteen, seventeen, eighteen finger-breadths, respectively.

P. 36, l. 33; 37, l. 3, **rāhī̃** is probably m. pl., not fem. sing.

P. 52, ll. 8–10. In the second form of the past conditional some say **āh** instead of **ā**; in this case we have in place of the forms given, **karē̃ āh, kare āh, karīye āh, karo āh**.

P. 52. The future tense. When two verbs are so closely joined as to contain practically one idea it is usual to omit from the first the ending **-gā** or **-dā**.

maī tenū̃ mārā̃ kuṭṭā̃gā or **maī mārū̃ kuṭṭū̃gā**, I will beat you well. The emphatic particle **ī** (**ī̃**) is frequently inserted before the ending, as **rinnh te lāā̃īgā**, I will indeed cook.

P. 55, l. 24. When the negative **nehī̃** is used it is not generally

necessary to insert the present auxiliary. This does not hold for the negative **nā**.

ōh wall nehī̃, he is not well.

ōh nehī̃ muṛeā, he has not desisted.

ōh nā muṛeā, he did not desist.

P. 84, l. 11. In the pres. indic. with pronominal suffixes the auxiliary may end in **-dā**, etc. Thus, **maī̃ āhndā je**, I say to you; **asī̃ āhnde je**, we say to you.

P. 98, l. 33 **wāḷā**. It is worthy of note that when **wāḷā** is added to the genitive of pronouns it is always added to the prepositional case of the genitive. Thus when it is added to **mērā**, **tuhāḍḍā**, **ohdā** they become **mēre, tuhāḍḍe, ohde,** giving the forms **mērewāḷā, tuhāḍḍewāḷā, ohdewāḷā**. As explained on p. 99 the third singular pronouns have two forms **ohdewāḷā** and **ōswāḷā, ehdewāḷā, ēswāḷā,** etc., while the third plural pronouns are not found with the genitival construction. They are put in the prepositional case before **wāḷā,** as in **ohnā̃wāḷā, ehnā̃wāḷā, kihnā̃wāḷā**

P. 105, l. 24. In the second sing. past tense of intrans. verbs the **-ō̃** may, in negative sentences, be separated from the rest of the word which then takes the ordinary form.

tū̃ nehī̃ ō̃ muṛī, didst thou (f.) not desist?

tū̃ nehī̃ ō̃ geā, thou didst not go.

P. 108, l. 29. *Further Note on the Imperative.* The polite imperative, as contrasted with the ordinary forms, suggests that the action need not be performed at once. Thus **ghall sū, ghallo sū,** send him (at once): **ghallī̃ sū, ghallīo sū, ghalleo sū,** send him (but not necessarily at once).

When the infinitive is used as an imperative it generally implies that the nominative is **tusī̃,** not **tū̃.** The infinitive is, therefore, not the usual form employed with a servant.

Exceptions are found to both these rules.

P. 113, l. 12. The verbs **ākhṇā,** say, **wēkhṇā,** see, have present participles formed as if from the roots **āhṇā, wēhṇā** in addition to the regular pres. part. Thus:—

ōh āhndī sī, she was saying: **tū̃ wēhndā saī̃,** you were looking.

jē wēhndā̃, if you had looked: **jē kujjh āhndō sū**, if he had said something to him.

These pres. parts. may be employed in all the tenses formed from the pres. part.

Additional Idioms.

laggṇā be attached, etc., **dhupp**, f., the sun to come out, **dhuppā̃ laggṇīā̃**, have days of sunshine.

lāṇā, attach, **ṭhuḍḍā**, m., kick.

karnā, make; **patā**, m., find out; **mhabbat**, f., feel affection for. See below **dard**, **dardī**, **dukkh**, **dukkhī**.

khēḍṇā, play; **hāl**, m., move head to and fro as in incantations.

ghaṭṇā, grow less; **dil**, m., feel faint.

mārnā, beat; **ghāh**, m., cut grass: **sannh**, f., commit burglary, break through wall: **ṭhuḍḍā**, m., kick.

paiṇā, lie, etc.; **shām**, f., (**rāt**, f. **hanērā**, m.) come on or fall of evening (night, darkness).

rakkhṇā, place; **mhabbat**, f., love. See below **dukkh**.

bhāī, m., brother, to be contrasted with **whaī**, a term of address which may be used with anyone who is spoken to in the second sing. Thus one might address a servant, a schoolboy or a little girl as **whaī**, but not as **bhāī**.

dard, m., pain, grief; **kise dā dard karnā**, **kise nū̃ kise dā dard hōṇā**, sympathise with.

dardī, sympathiser. Contrast **dard** and **dardī** with **dukkh**, **dukkhī**, **dōkhī**, below.

dukkh, m., pain, grief; **dukkh karnā** or **rakkhṇā**, feel jealous of or enmity against: **kise dā dukkh kise nū̃ hōṇā**, feel pain or sorrow in connection with anyone, also feel jealousy or enmity.

dukkhī, adj., feeling pain or grief on account of someone, whether through sympathy or through worry, but **dōkhī**, feeling jealousy or enmity.

kakkh, m., piece of straw; **kakkh wī nehī̃**, nothing at all: **kakkh wī patā nehī̃**, no trace at all.

pāskū̃, m., something tied on to one side of uneven scales to make them even; **ohdā pāskū̃ wī nehī̃**, not a patch on him, nothing at all in comparison with him.

ERRATA AND NOTES.

[Part of the volume has been printed in time to correct some misprints which have occurred. The following list will be found to correct any which are likely to cause misunderstanding. Misprints of the words **maĩ**, I: **nehĩ**, not: **nũ**, to: **nā** for **ṇā** in the infinitive will cause no difficulty.]

SECTION I.

Page 3, line 24, *after* **aṇ** *add*—(changing to **an** after **r**).
,, 10, ,, 16, ,, **Panjāb** f. *add*—or **m**.
,, 15, ,, 16, ,, at all ,, or altogether.
,, 20, ,, 2 from foot, *for* **'sattar** *read* **s'attar**.
,, 21, ,, 3, *omit* **ikk**.
,, 22, last line, *for* **panjīwā̃** *read* **panjīhwā̃**.
,, 23, line 14, ,, six ,, four.
,, ,, ,, 21, we also find **ḍhāī wīhā̃**, fifty.
,, ,, ,, 29, *omit* **ḍhāī**; it is declined (**ḍhāīā̃**, **ḍhāī̃**).
,, 25, lines 7-15 all deal with emphasis.
,, 32, line 10, *for* **ḍīgaṛ** *read* **ḍīgar**.
,, 34, ,, 9, ,, **caṇcakke** *read* **cā̃ṇcakke**.
,, 38, last line, *for* first **jā̃** *read* **yā̃**.
,, 40, line 7, insert comma *after* **ballē**: line 9 omit comma *after* first **bāī**.
,, 48, ,, 12 from foot, *for* **nahāṇā** *read* **nahauṇā**.
,, 52, ,, 6, *for* **kardīō** *read* **kardīõ**: line 14 *for* **tainũ** *read* **tenũ**.
,, 53, last line, *for* **tainũ** *read* **tenũ**.
,, 58, line 5 from foot, *for* **dõ** *read* **dũh**.
,, ,, after last line *add*:—See p. xviii last 8 lines, p. xix lines 3-10 from foot, p. 65 lines 1-6.
,, 62, line 3 from foot, *for* **tũ dassdī** *read* **tũ dassdiẽ**.
,, ,, ,, 2 ,, ,, ,, **dassdīō** ,, **dassdīõ**.
,, 66 ,, 11 ,, ,, ,, **kōlõ** ,, **kōḷõ**.
,, 67 ,, 13 ,, ,, ,, **baṇaṇīā̃** ,, **baṇāṇīā̃**.
,, 68 ,, 7 ,, ,, ,, **jānd** ,, **jāndā**.

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